

the Instructor

November 1955



the Instructor

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OUR COVER

THIS month we present a recent photograph of the already famous Los Angeles Temple. Soon to be dedicated, this will be the tenth and largest of our present temples. Because of the great increase in Church population in Southern California, the completion of this beautiful building is eagerly awaited.

Rising high above all surrounding buildings, this temple is an impressive sight. Its tower, capped by a statue of the Angel Moroni, rises higher than any other building in the Los Angeles area—with the exception of the City Hall, which is nearly a dozen miles away.

Since pioneer days when Brigham Young realized the importance of having a "corridor to the sea," Southern California has been a place of great importance to our people. Members of the Mormon Battalion and those pioneers of 1851 who established the settlement of San Bernardino would have rejoiced to know that this beautiful building would some day be erected to serve the needs of thousands who would follow in their footsteps.

Recently a prominent member of the Los Angeles Chamber of Commerce said in Salt Lake City: "We who live in Los Angeles are as proud as you people are of the new temple your Church is erecting in our city." Photo is by Hal Rumel. —K. S. B.

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The *Instructor* is the official organ of the Sunday Schools of the Church of Jesus Christ of Latter-day Saints and is devoted to the study of what to teach and how to teach according to the Restored Gospel.

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THE DESERET SUNDAY SCHOOL UNION

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For a list of members of the Deseret Sunday School General Board, turn to page 351.

The Proper Attitude Toward Thanksgiving

By PRESIDENT DAVID O. McKAY



"And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee.

"And as he entered into a certain village, there met him ten men that were lepers, which stood afar off.

"And they lifted up their voices, and said, Jesus, Master, have mercy on us.

"And when he saw them, he said unto them, Go shew yourselves unto the priests. And it came to pass, that, as

they went, they were cleansed.

"And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God,

"And fell down on his face at his feet, giving him thanks: and he was a Samaritan.

"And Jesus answering said, Were there not ten cleansed? But where are the nine?"

"There are not found that returned to give glory to God, save this stranger.

"And he said unto him, Arise, go thy way: thy faith hath made thee whole."

—Luke 17:11-19.

THIS is the month of November; and that fact suggested the foregoing text regarding the ten lepers who were healed and that only one returned to give thanks.

Three hundred and thirty-four years ago a proclamation was issued to a little group on the bleak shores of Plymouth to meet and worship and render thanksgiving to God. That was the first Thanksgiving in America.

It is well for us to think of that for which those Pilgrims had to be thankful. They had landed in the previous November, 1620, and many had to live on the ship throughout that winter, for they had neither suitable clothing nor shelter. Consequently, when they did go ashore and entered the cabins for the nineteen families, there were seven times more graves than there were houses for the living; and yet they had gratitude in their hearts for the blessings of God.

I think those blessings consisted of faith and confidence in an Overruling Power; and truly the Lord had overseen their journey to Holland and their subsequent voyage across the sea. They had not forgotten his Divine Providence. Death to them was not a tragedy so long as they had that faith and freedom—the

privilege of worshipping God as their conscience dictated.

They were happy and thankful to find sufficient sustenance in the corn and barley they had planted. They were not practiced hunters at first. But they succeeded on that first Thanksgiving in securing from the forests, turkeys and venison; and they had the friendship of the Indians—Chief Massasoit and his braves. They had in attendance a hundred per cent, I am sure, of their little group to worship that day and render gratitude.

Gratitude Deeper Than Thanks

Gratitude is deeper than thanks. Thankfulness is the beginning of gratitude. Gratitude is the completion of thankfulness. Thankfulness may consist merely of words. Gratitude is shown in acts.

Ten lepers were cleansed. Only one returned to give thanks. What about the other nine? Probably, selfishly, they felt happy that now they could return to the companionship of their fellow men and not be shunned. They were thinking more of self and the opportunities that awaited them than gratitude for what had been given to them.

I think it is well for us to consider our attitude toward blessings for which we should be most grateful; not just the temporal blessings—our harvest, profits, etc. Our thanksgiving might be entirely selfish, if we are thinking only of the success that has attended our investments, if we are grateful only for good crops, if we are going to express thanks for sufficient income to pay our taxes.

The observance of Thanksgiving Day should be, in the best sense, religious. When President George Washington issued the first proclamation, he called attention to reliance upon God, and urged the people to meet and express their gratitude, not merely for temporal things, but for the Constitution that gives to men liberty, for favorable attitudes of other nations toward this new country.

It might be well to review the feelings and emotions with which we approach Thanksgiving Day. There are some with whom things have gone well this year. The family circle has remained unbroken. No wasting sickness has come into the home. Prosperity has left its blessings. The table is laden with plenty. There is meat in the larder and grain in the store-

house. Because of these things, they imagine they are grateful; but such gratitude is of the essence of selfishness. It finds its basis in circumstances; it draws its inspiration from clear skies and smooth sailing, and hence it is as fitful and efflorescent as the alternations of sunlight and shadow.

If these conditions of personal comfort and prosperity are in themselves the ground of thankfulness, where in the hour of adversity shall we find occasion for rejoicing?

Graver Side of the Record

The record of the past has its graver side. There have been pain and losses, and disappointments and bereavements, and heartaches. Where in those things is there reason and ground for gratitude? Has the empty larder, the bare table, the desolate home, the vacant chair, the first mound in the cemetery no place for thanksgiving?

Ah, just here is the point of stumbling with many an earnest soul. We find in the bitter chill of adversity the real test of our gratitude; and that is the true gratitude, which, triumphing over conditions merely physical and external, finds its ground of thankfulness in God, himself. It is independent of circumstances. It goes beneath the surface of life, whether sad or joyous, and founds itself upon God.

Laying aside the thought of prosperity, let us consider four or five things for which everybody, rich or poor, well or sick, may express gratitude. The realities in life, after all, are the things which bring joy and happiness; and too many people in the world fail to appreciate these realities.

The Greatest Gift

The first great reality for which we should be thankful is life itself. Life is a mystery to most of us, but all should be grateful for it. Are we? Is the man grateful who takes his life? No! He is selfish. I care not what pain, what discouragement, what failure, seems to justify his act. He is selfish.

Life is a gift—eternal life—the greatest gift that God can give to man. And there is no person so poor, so crippled, who should not be grateful for it.

There are two great books written recently, which probably will be the greatest of the century, and the most interesting thing in those two books is the discussion on life itself. They are written by two great scientists. One of those books is *Man Does Not Stand Alone* by A. Cressy Morrison. The other is *Human Destiny* by LeComte du Nouy.

"Life is immortal," says Dr. Morrison; and the same thought is expressed by LeComte du Nouy with this addition: "Above all, let every man never forget that the divine spark is in him, in him alone, and that he is free to disregard it, to kill it, or to come closer to God by showing his eagerness to work with him and for him."

And the Apostle Paul arrived at the same conclusion through inspiration. He was an educated lawyer who persecuted people who believed in that principle; but who later, when he realized the real truth, said: "He (God) giveth to all life, and breath, and all things: . . . For in him we live, and move, and have our being; . . ." (Acts 17:25, 28.)

This Thanksgiving let us make God the center of our lives. If we live for him, for his glory, we shall rise above selfish things, the first step toward spirituality.

Added Blessings

A second fundamental for which we should be grateful this Thanksgiving is the free agency God has given us—freedom and liberty vouchsafed by the Constitution of the United States.

Another reality for which you and I may express gratitude is our noble parentage. No matter how poor we are, how crippled we may be, we have received this blessing; and if we have not, then we have the freedom to make that name a worthy one.

Let us express gratitude for opportunities to render helpful service in the Church of Jesus Christ—service to our fellow men—not to self. If you would be happy, make somebody else happy. This is a fundamental law of Christ, and the Church is so organized that every person may have an opportunity in some organized way to render service to somebody else. Remember that " . . . Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matthew 25:40.)

Finally, let us be grateful for the knowledge that a kind and loving Father will give helpful guidance to all who seek him in sincerity. That is what led Joseph Smith to receive his revelation. He had confidence that if God spoke to Moses and to John and to Peter and to Paul, that he would speak to man today.

In conclusion, may I summarize in the words of John Hayes Holmes:

*"Father, thou who givest all the beauty of
thy perfect love
We thank thee that upon us fall such tender
blessings from above.
We thank thee for the grace of home, for
mother's love and father's care,
For friends and teachers—all who come, our
joys and hopes and fears to share—
For eyes to see and ears to hear,
For hands to serve and arms to lift,
For shoulders broad and strong to bear,
For feet to run on errands swift,
For faith to conquer doubt and fear,
For love to answer every call,
For strength to do and will to dare.
We thank thee, O thou Lord of all."*

GEESSE IN AUTUMN

WEDGING the clouds in arrow-pointed flight,
Southward, no compass save the instinct's call;
Outlined against the flaming sunset sky—

Time warned and they obeyed, for it is fall.

They pass into the dusk, and as I gaze

I wonder where they find a night's repose;

Of one thing I am sure, they have no fear;

Their trust is certain as of one who knows.

Their journey, long and arduous, leads at last

To warmth and home among the sheltering reeds

O could I have that faith, that thought sublime—

God will direct my way, supply all needs.

—Della Adams Leitner.



General
Superintendent
George R.
Hill's Page

The number
one enemy of
health today
is . . .

Every human being is equipped with a wonderful device called a conscience, which immediately warns us when any evil appears in our lives. But sometimes we disregard the warnings until so many bad emotions get a foothold that conscience is unable to enforce its authority. Then when conscience is violated by sins, procrastinations, and indecisions—conflicts are set up; and we fight a losing war with our own bad emotions. In addition, we often use our subconscious mind as a dumping ground for doubts, fears, negative thinking; and then this evil spirit of ours takes possession and we're on our way to trouble—possibly the hospital, cemetery, or jail.

Dr. Schindler points out that our only hope is to keep our conscience in authority and replace every bad emotion with a good emotion. The good emotions are the best possible medicine. They are just as beneficial to the person having them as the wrong emotions are detrimental. As a matter of fact, the good emotions are the greatest power for good health that we know anything about.

Emotionally Induced Illness

By Elder Sterling W. Sill

Assistant to the Council of the Twelve

A prominent psychiatrist by the name of Dr. John A. Schindler has just written a book entitled, *How to Live 365 Days a Year*. This is written about a subject which is of the utmost importance.

He points out that the average doctor sees 23 patients a day, 66 per cent of whom suffer from emotionally induced illness. The doctor can't always be of much help because often the patient doesn't talk to the doctor about the guilt or unhappiness which is actually causing his sickness.

Emotionally induced illness is the number one cause of ill health in the United States today. The primitive witch doctor told his patient who had this same trouble that he was "possessed" of evil spirits. That is still a pretty accurate diagnosis, for it is an evil spirit (our own) which causes most of our distress.

Everyone has two different sets of emotions—one good and one bad. Each set of emotions makes physical and chemical changes in the body, according to its frequency and intensity. There are some people who are like a repeating phonograph record. They continue to run through their minds the evil emotions of anger, fear, sin, dissatisfaction, anxiety, discouragement and negative thinking. Some people allow themselves the expensive luxury of being continually irritated and upset, hysterical and self-pitying. There are both stimuli and resulting toxins that are thrown into the body by these bad emotions which produce strains upon the vital organs.

It is a well-known fact that most of the stomach ulcers, heart trouble, and nervous breakdowns begin as thoughts in the mind. There are many persons who live their lives in continual chronic dissatisfaction, which is about as close to living in hell as anything the world has to offer. We bring this situation about because we allow these bad emotions to take over control in our lives.

The stimulation of pleasant and cheerful emotions produces the right kind of secretions in the right amounts, just as the wrong kind of emotions produces the wrong kind of secretions in harmful amounts. Good emotions work like miracles. They are more hygienic than any of the wonder drugs. These good emotions are the emotions of hope, love, joy, courage, equanimity, faith, enthusiasm, and agreeableness. Good humor not only endears you to others, but is also good for your health.

Spiritual illness is also emotionally induced. In all of the inactivity that I have seen in the Church, I have yet to hear of an individual who left the Church because he did not believe in the doctrine of the Church. In almost every case he leaves the Church because of some real or imaginary slight or offense. He was not properly recognized, or appreciated, or some sin produced in him one of the bad emotions.

The Gospel is intended to help us clean up our thinking. We are advised to love our enemies. That is in our interest, to get the evil out of our system. We are advised to forgive everybody 70 times 7. That also is for our benefit. The Lord wants us to be happy. He said, "Rejoice, and be exceeding glad: . . ." (*Matthew 5:12*.) When this emotion of just being plain happy runs through our system, it drives out evil and unhappiness. The Lord said, ". . . And men are, that they might have joy." *2 Nephi 2:25*.

All of the principles of the Gospel are designed for our happiness. Each one ennobles and purifies and enriches. Jesus said, ". . . I am come that they might have life, and that they might have it more abundantly." (*John 10:10*.) When we can turn over to our conscience unquestioned authority to follow the principles of the Gospel strictly, we will not only be more happy and successful, but also more healthy. Then we will live 365 days a year.

(Concluded on following page)

What about Fast Day Prayers?

Fast Meeting Problems; Class Officers; Classes on Weekdays; Visual Aids Exhibit.

Fast Day Procedure

Q. What is the proper procedure on Fast Day, in the change over from Sunday School to Fast Meeting in regards to songs and prayers? Should there be two prayers, following each other, for the close of Sunday School and opening of Fast Meeting?

—Eastern States Mission.

A. In a letter to presidents of stakes and bishops of wards, the First Presidency on Mar. 28, 1952, gave this instruction: "If these meetings [Fast Meetings] are held immediately following Sunday School there should be a complete and formal of closing of the Sunday School and a complete and formal opening of Fast Meeting. The sacrament, under such an arrangement, should be administered only in the Fast Meeting." (See *The Sunday School Handbook*, page 75.)

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Organizing Class

Q. In organizing the Gospel Doctrine Class, what is the proper procedure? —*Utah (Utah) Stake.*

A. In *The Instructor* for September, 1954, page 260, it says: "Class officers should be selected by the Sunday School superintendent in collaboration with the ward bishopric (or branch presidency) and the class teacher. Names so selected should then be presented to members of the class for their sustaining vote. Officers should include: president, two counselors,

secretary and librarian." This is the normal Church procedure.

As to duties, "The teacher should have the class officers assist him in this enlistment work, etc." (*The Sunday School Handbook*, pages 57-58.)

• • •

Genealogical Class

Q. We have two wards in our stake which cannot have a genealogical class because of small population, but there are a few members who wish to study genealogy. Would it be possible for them to organize a class for some evening in the week and study the course for this year? If so, would this be under stake or ward genealogical committee direction or the Sunday School?

—*Uvada (Nevada) Stake.*

A. There is no objection to organizing a class for genealogical training for some weekday evening in the event there is insufficient room or too few people in those small wards for this class. The group could study the genealogy course manual for that year. The class should be taught by the regular Sunday School genealogy class teacher who should attend the monthly stake Sunday School preparation meeting, and all other meetings required of Sunday School teachers. Young people should be invited to attend the class, but also they should attend their regular classes Sunday morning. A roll should be kept of attendance and given to the Sunday School secretary after class.

Visual Aids Exhibit

Q. We are endeavoring to have our Sunday School teachers understand the uses of and use visual and other teaching aids. Does the Sunday School have any examples of teaching aids which could be lent to us to set up as an exhibit at preparation meetings or to take around to ward faculty meetings?

—*Washington (D.C.) Stake.*

A. At the present time we do not have teaching aids which can be shipped on loan for display purposes. We suggest you read the article in the October, 1955, *Instructor*, page 312, "Don't Just Say It, Display It!" describing how Franklin Stake solved this same problem. The manual, *Teaching Aids and Library Guidebook* (50c), offers many helpful suggestions.

For additional articles on the construction and use of visual aids, see these articles from past *Instructors*: "Mount Your Pictures," by Clarib W. Aldous, March, 1953; "Making and Operating a Hectograph," Hazel W. Lewis, April, 1953; "Teaching Aids by the Series," by Marie F. Felt, May, 1953; "It Is Easy to Have Good Blackboards," by Carl J. Christensen, July, 1953; "Making and Using Flannelboards and Grooveboards," by Freda Jensen, August, 1953; "Unique Teaching Aids," by Sally Lester, July, 1954; "Teaching Aids and Library Guidebook," page 275, September, 1954; "You Think in Pictures," by Frank S. Wise, September, 1954; "Are You a Robinson Crusoe Teacher?" by Wendell J. Ashton, October, 1954; "Don't Let Your Aids Defeat You," by Kenneth S. Bennion, November, 1954; "Make Those Flannelboards Sit Up and Be Noticed," by Virgil B. Smith, January, 1955; "Pictures Must Be Seen To Be Understood," by Virgil B. Smith, February, 1955; "Drawing With Light," by Virgil B. Smith, April, 1955; "Four Teaching Boards in One," by Virgil B. Smith, May, 1955; "Invest Faith in a Library," by Virgil B. Smith, June, 1955; "Have You Tried Your Imagination?" by Hazel W. Lewis, July, 1955; "Treasures in Your Dime Store," by Virgil B. Smith, September, 1955.

EDITOR'S NOTE: If you have a question regarding Sunday School procedure, send it to: The Question Box, *The Instructor*, Editorial Dept., 50 North Main, Salt Lake City, Utah. Not all answers can be published in the magazine, but each inquiry will receive a written reply.

EMOTIONALLY INDUCED ILLNESS

(Concluded from preceding page)

In the periods when the going is good, we should make the most of it. Then is the time to "run up more sail." Tell yourself life is good. Repeat it over and over. Cast out all negative thoughts and evil emotions and allow yourself the delightful feeling of just being happy. Kindness, faith, purity, charity, enthusiasm are the things that produce happiness. They also produce long life, even eternal life.

Everyone receiveth wages of him whom he listeth to obey. If you obey your evil spirit you get paid off with a sour stomach, poor health, and spiritual damnation. "... The wages of sin is death; ..." (*Romans 6:23*.) The good spirit pays us off in health and happiness and eternal life. Assuming we expect to be happy in the celestial kingdom, we ought to start practicing being happy here. The Gospel is to help us live 365 days a year.

THE SWISS TEMPLE— *A Symbol of Faith and Endurance*

By Minnie E. Anderson*

"This temple, dedicated today, and other temples erected for the salvation and exaltation of the human family contribute to the carrying out of the Eternal Plan of Salvation. The same laws of eternal progress are applicable to all of our Father's children whether living in a mortal or a spiritual existence."

—President David O. McKay,
from his dedication address.



THE SWISS TEMPLE

Through the war-torn years, each member's determined efforts made this building possible.

A soul-stirring occasion was the dedication of the first temple in Europe, at Bern, Switzerland, on Sunday, September 11, 1955.

The day dawned crisp and fresh with clear blue skies after a deluge of heavy rain all night and all the previous day. Crowds began gathering at 8 o'clock in the morning for the dedicatory service which began at 10:00 a.m.

The temple is situated on a high knoll against heavily wooded hills. They form a protecting background with tall straight pine trees looking upward to vie with the gleaming

temple spire, which rises above the trees to a height of one hundred fifty feet. The green carpeting of grass with bright flower beds make a beautiful setting for this Holy House of the Lord.

The tower is concrete with cast stone and terra cotta, terminating in a spire of aluminum. The carpets were made in Switzerland by a special process called the embroidery method of carpet making. The amber glass in the windows came from Belgium. The baptismal font has the traditional 12 oxen cast in Mindriess, the Italian section of Switzerland.

The temple stands today as a symbol of faith and endurance.

The quiet, faithful efforts of the loyal Church members during the war-torn years, their clinging together and their determination to carry on made possible the building of this magnificent edifice. Enduring hardships, disease, death and discouragement, they went about encouraging people, performing Church duties as best they could, holding the branches together, which made possible the return of missionaries after the war to some semblance of Church organization. Too, the American troops sent to occupy Europe often included returned missionaries who gave their impetus and strength to the European branches of the Church. All of this resulted in the fulfillment of a dream these good people have prayed for all these years: a temple.

*Member of The Instructor Committee attending the Swiss Temple dedication.

From the far corners of Europe came members of the Church for the dedication. For many it was a great sacrifice. In Austria, where post-war poverty is common, a group of 30 members saved each month what is equivalent to twenty cents in American money for many months. They traveled cheaply, bringing their own food, some of the men even sleeping in haystacks along the way.

Mina Morck of Oslo, a faithful member of the Church, past seventy years old, and a widow for many years, receives a small pension. The great desire of her heart has been to go to the House of the Lord and be sealed to her husband and four children who have passed on. She

went without necessities to save for a trip to the temple. As the time neared to go, Sister Morck still did not have enough money. She fasted and prayed and in her eagerness went to the authorities handling her pension and asked them to allow her to draw some money in advance to make possible the trip. They were cooperative and agreed to advance the money. It will be the greatest day in Sister Morck's life when her temple work is done.

As President David O. McKay stood to preside, a hushed silence spread over the audience. He spoke of the many obstacles and problems which were overcome one by one as if a guiding hand were aiding them. He thanked all who had

taken part in the building of the temple, especially the loyal workers who many times worked all night long. President McKay, with deep spirit and feeling, spoke of the need for temples and of the importance of ordinance work that can only be done in temples. He repeated Christ's words to Nicodemus, "Except a man be born of water and of the spirit, he cannot enter into the kingdom of God." (John 3:5.) Seldom have men heard more inspiring words than those uttered by President McKay in the dedicatory prayer. Tears sprang to the eyes of men and women alike. The spirit of our Heavenly Father was truly present.

What the Sunday School Has Done for Me

By Justice Levi S. Udall

AFTER nearly twenty years of teaching a Sunday School Gospel Doctrine class, I can testify that it has been a most stimulating and rewarding experience. The courses of study—prepared by inspired men—have made plain most every phase of the plan of salvation, so I can attribute to this experience most of my knowledge of these precious truths.

Not having had any particular training in the fine art of teaching, it has required greater effort on my part to qualify for the position. But long hours spent in lesson preparation fade away and one feels more than repaid for efforts put forth, when—at the close of a class, or after a week, month, or even years—someone tells you that his or her life has been influenced for good by your teaching.

Sunday School teaching is not a one-way street. True, it requires effort; but the teacher is oftentimes the principal beneficiary. By revelation, we are commanded "to teach one another" and that is literally what happens. It has taught me some valuable lessons: (a) to always be prepared; (b) to be dependable, i.e., to be at class or have an alerted substitute; (c) to be tolerant and respect the views of others, and within proper bounds give an opportunity for free exchange of ideas, as much as can be learned thereby; (d) if one does not know the answer, admit it, and usually the correct response will come from some unexpected source; (e) keep to the subject at hand and avoid the mysteries.

Teaching Sunday School has given me a better understanding and appreciation of my fellow men. A teacher must be somewhat of a diplomat; hence, I have learned how to get along with people and how to tactfully meet difficult situations involving sharp differences of opinion without needlessly embarrassing or offending members of an assembled group.

I am convinced that no one can succeed in this sacred calling without God's aid and inspiration, and to obtain this, one must be humble and prayerful.



JUSTICE LEVI S. UDALL

One feels more than repaid for efforts put forth . . .

ABOUT THE AUTHOR

JUSTICE LEVI S. UDALL of Arizona's Supreme Court has been a public servant for over 40 years both in civil government and the Church. He was admitted to the bar in 1922 and for 28 years served in various capacities in the Apache County (Arizona) courthouse. From 1931 to 1946, he presided as a judge of the Superior Court, then he was elected to the Arizona Supreme Court.

His Church service has been in both St. Johns and Phoenix Stakes. In the former he has been a Sunday School teacher, high councilman, stake YMMIA superintendent; and for 23 years he was stake president. In Phoenix Stake, he has been a ward teacher, high priest group leader and a Sunday School teacher in the Ninth Ward. He moved to Phoenix when he was elected to the Supreme Court.

Born, Jan. 20, 1891, at St. Johns to David K. and Eliza Luella Stewart Udall, he soon became accustomed to the hard work entailed in farm life on Arizona's northeastern frontier. His father was president of St. Johns Stake for 35 years and his mother was president of Relief Society for the same period.

Young Levi's education was gathered in the public schools, St. Johns and Thatcher Stake Academies, and the University of Arizona at Tucson. June 10, 1914, he married Louise Lee of Thatcher in the Salt Lake Temple. The couple was blessed with three sons and three daughters. Now, they have 18 grandchildren. His three sons are all practicing attorneys in Tucson, Arizona.

—B. O. H.

The Rock of Revelation

(To the Teacher: The following outline is suggested for a uniform lesson to be used in the Senior Sunday School on Stake Conference Sunday during the first quarter of 1956. It is assumed that the Junior Sunday School classes will use the regular lessons for that Sunday. The ward superintendent should have determined in advance the number of Sunday School classes that will be held on Stake Conference Sunday so the teacher will be able to plan in advance for a particular age group. It is not intended that any teacher will follow this outline in detail. The material should be adapted to the situation by the teacher. It may be that a particular section of this outline should receive special emphasis in your ward. However, the objective should be followed as stated.)

THE Ninth Article of Faith states, "We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God."

Objective:

To develop a deeper appreciation for the meaning and place of revelation in the lives of individuals and also in the Church.

What is the meaning of the word "revelation"?

The *Winston Dictionary, Advanced Edition*, defines revelation as 1, the act of making known that which before was secret or private; 2, that which is made known; 3, the state of being made known: Theology, 1, the manifestation by God of his will and truths to man; 2, God's will and truths manifested to man; 3, the means by which these are communicated; . . .

Elder Talmage defines revelation as follows, "In a theological sense the term *revelation* signifies the making known of divine truth by communication from the heavens." (*Articles of Faith*, page 296, 13th Edition.)

How does revelation differ from inspiration?

The *Winston Dictionary, Advanced Edition*, defines inspiration as, ". . . 2, the influence or impulse which causes creation in art, literature, music, etc.; the effect upon the creative imagination of beauty, power, terror, or other emotional force; 3, the supernatural influence of the Holy Spirit on sacred writers and teachers; as scripture given by inspiration of God."

Elder Talmage says, "To inspire is literally to animate with the spirit; a man is inspired when under the influence of a power other than his own. Divine inspiration may be regarded as a lower or less directly intensive operation of spiritual influence upon man than is shown in revelation. The difference therefore is rather one of degree than of kind." (*Articles of Faith*, page 296.)

How does God communicate with men?

Elder Talmage says, "It is a privilege of the Holy Priesthood to commune with the heavens, and to learn the immediate will of the Lord; this communion may be effected through the medium of dreams and visions, by Urim and Thummim, through the visitation of angels, or by the higher endowment of face to face communication with the Lord." (*Articles of Faith*, pages 298, 299.)

Did God communicate with man in the past?

Elder Talmage gives many examples of different ways that God communicated with man in ancient times. He also shows that even the Savior stated that He was performing a mortal mission under the direction of a power greater than His own and that directions came to Him concerning that mission. He also shows that the apostles at the time of the Savior and immediately following were directed by revelation. (*Articles of Faith*, pages 299-302.)

Is current revelation necessary?

Elder Talmage answers this question in detail. He also calls attention to three kinds of revelation and how they apply in our lives. (*Articles of Faith*, pages 302-305.)

Will there be revelation in the future?

By William P. Miller

Elder Talmage answers this question and also refutes the argument made by some churches that the Bible states that no further revelation is necessary. (*Articles of Faith*, pages 305-311.)

References:

Articles of Faith, by Elder James E. Talmage, chapter 16, pages 296-313, 13th Edition.

"The Ninth Article of Faith," by Elder Henry D. Moyle, in *The Instructor*, September 1955, pages 266, 267.

The Divine Church Restored, by Elder Roy A. Welker, Lesson 27, Melchizedek Priesthood Lessons for 1955.)



LARSEN © 1912

THE BOY PROPHET JOSEPH
In the grove, our Lord's will was revealed.

Everywhere They Stirred Up...

Waves of Good Will

WE boarded our ship, the Saxonia, on Saturday, August 13, at Montreal, Canada. The next day, we held worship services in the large lounge room with Elder Richard L. Evans presiding. We sang. There were prayers and various speakers. And how well and inspiringly they spoke! We heard through the open windows the noise of the winds and the splashing of the water outside, and we were aware of the wide expanse of the sea and the great depths of the waters about us.

On that same Sunday morning, the purser was overheard to say that he would be able to get some of these Mormons to play "bingo" on Sunday evening. But he did not anticipate what Mother Nature would provide for us.

About 9:30 p.m., the ships passengers were observing with puzzled eyes the skies on the port side of the ship. There was no moon, and the stars were brilliant. Somewhat under the Big Dipper there was a large patch of bright clouds, and yet this was not like the usual clouds. This sky was luminescent; it seemed to have its own source of light. Then these clouds changed and shifted, enlarged themselves, and increased their brightness many times even while we were watching closely. They took on the form of a huge celestial draped curtain, somewhat like those heavy curtains seen in front of theatre stages—but some thousand times larger—and extending from some distance from the sea level up to the infinite heights of the atmosphere. We were seeing a display of the "Northern Lights," the Aurora Borealis. The purser was left all alone.

The Choir members were already of a firm mind to observe the sanctity of the Lord's day, but it was a great pleasure in addition to have the glories of the heavens displayed to demonstrate to the purser that

the heavenly powers were on our side.

* * *

We were wonderfully taken care of as to our dietary problems. As soon as our ship's personnel on the Saxonia found that we preferred milk and orange juice and other drinks to what is usually served at 11:00 in the morning (the morning tea) and at 4:30 in the afternoon (afternoon tea), it was felt that something extraordinary should be done about it.

The ship had started its run at Montreal and was due for its next stop in Glasgow, Scotland; but a special stop was made in Quebec so that sufficient milk and other items could be taken on. We were

"Everywhere they are stirring up waves of good feeling and applause. Salt Lake City's Mormon Tabernacle Choir is a smash hit in Europe."
—Time (Sept. 19, '55).

then well supplied in every way for the rest of the voyage. The ship's men who served alcoholic beverages were without their usual patronage, but they were included among those who were given gratuities so that no ill feeling could be directed against the choir.

* * *

The Choir launched on its trip with considerable anxiety as to the reception which might be accorded by the public as well as by the critics. But the public demanded encore after encore. All of our concerts were given before filled houses and the most enthusiastic audiences. In Glasgow they stamped their feet for encores; in Manchester they shouted "More," "More!" In Amsterdam at the Concertgebouw, they stood up to applaud for encores; and in Copenhagen they broke into synchronous applause (it is a custom there), for six encores, a total of two and a quarter hours of program.



ALEXANDER SCHREINER*
At the console of the Tabernacle Organ.

Most of our halls have been big. London Royal Albert Hall seats over 7,000. Copenhagen was sold out eight days in advance; they asked for another concert which our schedule would not allow. Berlin was next on our tour and was also sold out. We gave a second concert in the afternoon. Wiesbaden asked for a second concert, and sold tickets to our afternoon dress rehearsal. The good Lord surely showered His blessings on this tour, for we were overwhelmed with the wonderful reception everywhere.

* * *

The choir tour rolled onward with most unexpected success. Critics were eminently fair and generous in appraisal of our efforts. In the Edinburgh newspaper, the heading to criticism about us said in large letters, "Mormon Choir Impresses," and on the next page, the Berlin Philharmonic under Eugene Ormandy did not fare so well. Their performance was characterized as an unimpressive opening to the Edinburgh festival.

In Cardiff, Wales, one critic said that the superb performance of the Mormon Choir would no doubt be a great inspiration to Welsh singers whose quality of recent years has been waning. The mayor of Cardiff, Wales, in his welcoming address

*Elder Schreiner is an organist for the Salt Lake Tabernacle and a member of The Instructor committee of the Deseret Sunday School General Board. These notes present the feelings of one of the principals who made the tour such a world-attracting success.

said, he hoped we would not mind if he addressed us as "brothers and sisters."

It appears to us that we can not possibly be worthy our own selves of the wonderful reception we have had everywhere and that our Heavenly Father, no doubt, is showing His hand in having His Church glorified in these latter days.

The Lord Provost in Glasgow went all out, and I really mean it. Glasgow gave the Choir and our friends, over 600 people, the biggest and most lavish buffet I have ever attended, in his city hall; we could only begin to consume the orange and other superb fruit juices and pastries which were there in profusion (and you may know we are not bashful).

President McKay was in the height of his life's joy, and so were we all. It is so good that it is miraculous to us all.

The Lord Mayor of Cardiff, Wales, invited some 50 members of the choir to join him and his aldermen and their wives for luncheon in one of the newer castles. It was he who so enjoyed calling us his brothers and sisters.

He told us about the old Cardiff castle on the hill built in the 11th century by the Normans upon a foundation of a former Roman castle. On top of this old Norman castle he had flying in our honor the "Stars and Stripes" of our great land of liberty. He told us, however, that this castle had not always flown a flag of liberty.

For instance, in its earlier history, it was under the control of tyrants.



At this free rehearsal in the West German Zone of Berlin, over 2,000 refugees from the East sat in tearful appreciation.

About "America's Most Famous Choir"

THE forerunner of the Salt Lake Tabernacle Choir was founded over a century ago by President Brigham Young and performed at the first conference held in the valley August 22, 1847, and again at the October 3rd conference of that same year. By 1849 the Choir was heard under the capable direction of choristers such as John PARRY and later Stephen Gaddard.

The Choir has always been composed of non-professional vocalists who sing without pay for the love of music and the Church. Members range in age from 18 to nearly 80 years and come from all walks of life.

On the completion of the Salt Lake Tabernacle in October, 1867, the Choir took up its headquarters there and became known as the "Tabernacle Choir." At that time Robert Sands was the chorister.

In 1893 a decision was reached that sent the Choir to participate in the World's Fair at Chicago. There the Choir competed in the class of choirs of large size—250 members maximum. Reflecting honor upon the Territory of Utah and giving greater understanding about the Mormons, the Choir won the \$1,000 second prize. The "hit tune" of that tour was "O, My Father." Professor Evan Stephens had the delicate task of selecting 250 from the 400 members of the choir to make the journey so that the maximum number of singers allowed by the competition would not be exceeded.

July 15, 1923, the great 375-voice choir began broadcasting on a coast-to-coast radio network. Originating in the Tabernacle for 26 years of uninterrupted weekly production, the broadcast is today believed to

be the oldest nation-wide sustaining program in existence. The famous organ with its 10,000 pipes adds accompaniment to the Choir's disciplined voices.

August 11 to September 17, 1955, the Choir—all 375 members—made the first tour outside the United States, to Europe. Previously the Choir has given concerts in such principal cities as Washington, Chicago, Denver, New York, San Francisco, Los Angeles, St. Louis and Kansas City.

Prominent personalities on the European tour were:

Elder Richard L. Evans, the ranking Church representative who furnished the program commentary;

J. Spencer Cornwall, the director;

Alexander Schreiner and Frank W. Asper, organists;

Richard P. Condie, assistant conductor;

Ewan Harbrecht, featured soloist;

Lester F. Hewlett, president of the Choir organization; and

W. J. (Jack) Thomas, general manager of the European tour.

Among the musical numbers most asked for as encores were, "Come, Come Ye Saints" by William Clayton, and "Lord's Prayer" by Leroy J. Robertson.

In speaking about this tour, President David O. McKay said, "As for good will engendered, nothing has ever been done to equal it. The money spent is the best investment we have ever made in spreading good will for Utah," the United States and the Church."

—B. O. H.

For some 27 years, an heir apparent to the throne who was in disfavor with those who were in power was imprisoned in this castle. When he

managed by some means to escape the castle, he was recaptured and his eyes cruelly put out—shortly after which he died.

Let us cherish our own day when such tyranny, at least in our blessed land, is certainly an impossibility where every man is free to work out his dreams according to his abilities and efforts.

The Tabernacle Choir was assisted in each city by local men of the American Express Co., who seem to be astonished at the energy displayed by the members of the Choir, both young and old. They told us that after people have been on such a heavily scheduled tour for a month that they are usually tired out and show it in their behavior.

What surprised them most of all was that in addition to the usual schedule, our Choir had long rehearsals nearly every day and then

(Concluded on page 335)



Mormon history has been closely linked with that of California since 1846. And now this new "House of the Lord" strengthens the bond.

of marriage and the family, of the doctrine that "as God now is man may become." Sacred ordinances opening eternity's gates to such blessings will be performed in this, as in other temples of the Church. Before its dedication the temple will be open to the public. After the dedication only Church members in good standing will be admitted.

The new temple also symbolizes the rapid, mustard-like growth of the Church in Southern California. Mormon history has been closely linked with California since 1846, when Elder Samuel Brannan, a big, booming, well-built youngster of a man, established the first Latter-day Saint colony in California. That was at Yerba Buena, now San Francisco Bay. Elder Brannan's party had come by boat from New York. He founded San Francisco's first newspaper and became a multi-millionaire.

The Mormon Battalion completed its long march from the Missouri River to the Pacific in Southern California Jan. 27, 1847, before President Brigham Young's first pioneer wagon company creaked to a stop in Salt Lake Valley. Members of the Battalion were on the scene when

“OUR” LOS ANGELES TEMPLE

IT stands there on an eminence like a great, white-robed sentinel as if pulling together the broad blue heavens and that teeming family of growing cities known as the metropolis of Los Angeles.

It is the Los Angeles Temple of the Church of Jesus Christ of Latter-day Saints, the twelfth temple of the Church to be dedicated in this dispensation. It is the largest Latter-day Saint Temple. Its angel-topped tower reaches 275 feet and 8½ inches above the floor of the first story, almost the height of California's General Sherman sequoia tree, the world's "largest and oldest living thing."° The edifice's basement

°The General Sherman tree stands 272.4 feet tall.

and other floors total approximately four and one-half acres of floor space. The Temple is 301 feet wide—longer than a football playing field. The exterior walls contain more than three acres of cast stone facing of crushed quartz, and white Portland cement from Utah and Nevada quarries. There are 90 rooms, many of them trimmed with elegant marble from Italy, France, Vermont and Tennessee.

Edward O. Anderson, temple architect, describes its architecture as "modern."

The Los Angeles Temple represents many things. First, it is a mute but splendid testimony to Latter-day Saint belief in the eternal span

gold was discovered on the American River near Sutter's Fort in 1848.

In 1851, a company of Latter-day Saints under two apostles, Amasa M. Lyman and Charles C. Rich, settled in San Bernardino Valley. They had trekked from Salt Lake Valley across four burning deserts, some of the women walking over the hot sands with babes in arms.

A large part of Southern California, including Los Angeles, was within the original boundaries of the Provisional State of Deseret, established in 1849 by the Saints in Great Salt Lake City under the leadership of President Young.

But the growth of the Church in Southern California has made its greatest strides in the past thirty years, following the creation of the first stake of the Church in Los Angeles in 1923. There are now 16 stakes of the Church in this rapidly growing Southern California area.

President Heber J. Grant selected the site for the Los Angeles Temple in 1937. It is on a dominant hill on busy Santa Monica Boulevard, at Selby Avenue, in West Los Angeles, five miles from the sea. The site was purchased from movie star Harold Lloyd.

President David O. McKay officiated at the temple ground-breaking in 1951. The place for the foundation was carved out of hard, dense clay soil containing decomposed granite. Construction throughout has been directed by quiet, thorough Soren N. Jacobsen, one of the Mountain West's leading building contractors. President McKay started the first day of work on the temple with prayer. Workmen since have begun each working day with prayer. Not all the workmen have been Latter-day Saints. Some, however, have joined the Church since construction began.

One carpenter, a non-Mormon, had helped build the temple in Mesa, Ariz. When he learned of the

construction of the Los Angeles Temple, he moved to California to toil on the new edifice. "I've learned to love the Mormon people," he explained.

The temple foundation extends 24 feet below ground level. Total cubic yards of concrete poured into the edifice is 15,043. Cast stone on the temple's walls is two and one-fourth inches thick. Each stone measures eight by seven feet and weighs approximately 1,600 pounds. Each stone is fastened to the concrete wall with bolts and concrete grout. Exterior stair treads are of solid granite.

Murals in the temple have been executed by Robert Shepherd, a former Mormon bishop who painted some of the murals in the Idaho Falls Temple (the World Room); Edward T. Grigware, who did the now famous Mormon pioneer murals in the Cody, Wyo., ward meetinghouse (the Garden Room); and Harris Weberg from Ogden, Utah, (the Creation Room); and Joseph C. Gibby did the painting in the baptistry. Alfred Lippold, Salt Lake City, decorated the Celestial Room under the direction of Edward T. Grigware.

The Los Angeles Temple is the

first since the Salt Lake Temple was completed to contain an assembly room. It will seat 2600 persons.

The temple site includes 25 acres, 13 of which are occupied by the temple and its immediate grounds. Also on the site is a bureau of information, California Mission home and office, and Westwood Ward meetinghouse. All buildings are maintained at an ideal temperature by a centrally located heating and cooling plant employing huge tunnels.

Hundreds of beautiful trees and shrubs have been transplanted onto the temple grounds. There are palms, olive trees, pines, bird of paradise trees, junipers, redwoods, and many others. Largest tree is a Canary Island Pine, moved from its original setting a half mile from the temple. The 65-foot tree, its roots and accompanying soil weighed 14 tons at the time of moving. Its roots were boxed for four months before the tap root was severed.

Embroidering the broad green lawns is a brilliant array of flowers and shrubs, including roses, hibiscus, begonias, and many others.

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Arterial highways, county lines, and approximate locations of stakes in the area are shown in relation to the Los Angeles Temple, located on Santa Monica Boulevard (Highway 66).



We must be eternally vigilant . . . and inspire in the lives of our children a love for eternal principles and a desire to seek out honorable men—the best possible—to stand at the head of our political governments, local, state, and federal.

The Twelfth Article of

By ELDER EZRA TAFT BENSON
of the Council of the Twelve

“WE believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law.”

When the Prophet Joseph Smith outlined the articles of our faith, he set forth in clear, unmistakable terms the foundations of our worship and of our relationships with one another. In view of the troubled times which the nations of the earth are experiencing at present, it is well for us as members of the Lord's Kingdom to understand clearly our responsibilities and obligations respecting governments and laws as declared in the twelfth article of our faith.

In it is a declaration requiring obedience, loyalty to and respect for duly constituted laws and the officials administering those laws. In justifying such loyal compliance, however, the Lord also promulgated certain safeguards and conditions which must be observed if freedom and liberty are to be preserved and enjoyed. These are emphasized primarily in the 98th and 134 sections of the Doctrine and Covenants. How I wish these fundamental concepts were emblazoned in the hearts of all our people!

It seems to me there are two thoughts with regard to governments and laws which might profitably be considered at this time. One relates to the people who admin-

ister the laws and the other to the laws themselves. Concerning our public officials, the Lord has counseled:

“Nevertheless, when the wicked rule the people mourn.

“Wherefore, honest men and wise men should be sought for diligently and good men and wise men ye should observe to uphold; otherwise whatsoever is less than these cometh of evil.”

(Doctrine and Covenants,
98:9, 10.)

These admonitions, in my humble judgment, are just as binding upon the Latter-day Saints as is the law of tithing, the Word of Wisdom, or baptism. We should seek out honest men and wise men to hold political office in our respective governments. This is the will of the Lord as spoken by revelation.

Many people have been caused serious reflection of late as they have observed the rise and fall of once glorious and powerful nations. Why, they ask, have nations which have contributed so richly to the fields of literature, music, the arts and sciences, permitted selfish, ambitious men to rise to great power as has been evidenced in several European nations? One of the important reasons, as I have observed it firsthand, is the fact that the citizens generally failed to carry out the admonition which the Lord has given the Latter-day Saints: to seek out their good men and wise to serve as their leaders in a political capacity. Men without faith in eternal principles were permitted to rise to power.

We must not think it cannot happen here. We must be eternally vigilant as Latter-day Saints and inspire in the lives of our children a love for eternal principles and a desire to seek out honorable men—the best possible—to stand at the head of our political governments, local, state and federal. Only in this way can we safeguard the liberties which have been vouchsafed to us as our inalienable rights. Unless we do so, we may very easily lose them because of our indifference, because of our failure to exercise our franchise, because we permit men who are unworthy to rise to positions of political power.

Not only should we seek humble, worthy, courageous leadership; but we should measure all proposals having to do with our national or local welfare by four standards:

First, is the proposal, the policy or the idea being promoted, right as measured by the Gospel of Jesus Christ? I assure you it is much easier for one to measure a proposed policy by the Gospel of Jesus Christ if he has accepted the Gospel and is living it.

Secondly, is it right as measured by the Lord's standard of constitutional government, wherein He says: “And that law of the land which is constitutional, supporting that principle of freedom in maintaining rights and privileges, belongs to all mankind, and is justifiable before me?” (Doctrine and Covenants 98:5.) Whether we live under a divinely inspired constitution, as here in the United States, or under some other form of government, the Lord's standard is a safe guide.

Next month's treatise will be “The Eleventh Article of Faith” by Elder Richard L. Evans.

Faith*

Thirdly, we might well ask the question: Is it right as measured by the counsel of the living Oracles of God? It is my conviction that these living Oracles are not only authorized, but are obligated to give counsel to this people on any subject which is vital to the welfare of this people and to the upbuilding of the Kingdom of God. So, that measure should be applied. Is it right as measured by the counsel of the living Oracles of God?

Fourthly, what will be the effect upon the morale and the character of the people if this or that policy is adopted? After all, as a Church we are interested in building men and women and building character, because character is the one thing we make in this world and take with us into the next. It must never be sacrificed for expediency.

May we do our duty as citizens and as members of the Church to see to it that the right kind of people are elected to public office, so that the rich blessings which we now enjoy and which have been promised to us, may be realized in all the days to come. May we likewise use wisdom and care as we evaluate various proposals and programs so men everywhere may come to know the joy of living under wise laws honorably administered by men and women intent upon preserving and strengthening man's free agency and ennobling his character.

*The eleventh of a series on the Articles of Faith by members of the First Presidency and Council of the Twelve, written especially for *The Instructor*.



ELDER EZRA TAFT BENSON

Character must never be sacrificed for expediency.

ABOUT THE AUTHOR

ELDER EZRA TAFT BENSON was called in July, 1943, to fill a vacancy in the Council of the Twelve and was sustained at the General Conference of October, 1943. At the time, he had been serving as president of the Washington (D.C.) Stake and had previously been president of the Boise (Idaho) Stake.

Born in Whitney, Idaho, in August, 1899, he is the eldest of 11 children of George T. Benson, Jr. and Sarah Dunkley Benson. He is a great-grandson of the early apostle, Ezra T. Benson.

As a young man, Elder Benson taught in Church auxiliary organizations and was active in Priesthood work and Scouting. He is now a member of the National Executive Board of the Boy Scouts of America.

Prior to his British mission, Elder Benson attended Oneida Stake Academy and Utah Agricultural College at Logan, Utah. Upon returning home, he completed his bachelor's degree at Brigham Young University, earning a scholarship to Iowa State College. His M. S.

degree was awarded there and subsequent graduate work was done at the University of California. He became head of the University of Idaho's extension department of agricultural economics and marketing.

Elder Benson has held many responsibilities in the field of agriculture—from county agent to executive positions on state and national farm co-operative organizations and was a delegate to the first international conference of agricultural producers in London in 1946.

Immediately following World War II, Elder Benson supervised an extensive temporal and spiritual rehabilitation program for European Latter-day Saints as president of the European Mission. Since 1952, Elder Benson has served as Secretary of Agriculture in the cabinet of President Eisenhower.

Elder Benson and his wife, the former Flora S. Amussen, have six children. The family often enjoys "home night" together, and on at least one occasion they were joined by President and Mrs. Eisenhower.

With Amazement They Watched

Conducted by Wallace G. Bennett

Captured Their Interest

FRIEDERICA Teply's goal as a Junior Sunday School teacher in the Vienna, Austria, branch of the Swiss-Austrian Mission was to teach the children the story of Jesus so that they could "know of Him and could love Him." She knew from experience with her little daughter Fritz that to read the story out of the Bible made it too hard for little children to understand. She sought an effective way to reach her goal.

Soon after she started teaching, the Vienna branch was visited by Carl Ringger, Swiss-Austrian Mission Sunday School Superintendent. He introduced the flannelboard to Sister Teply and the others. Sister Teply knew at once that this was a good way to make things interesting and alive. She immediately began the painting, cutting and pasting to prepare flannelboard materials to illustrate the lesson "Jesus, the Creator of the Earth."

"With amazement and open mouths" the children watched the story of how Jesus created the earth unfold on the flannelboard the next Sunday. During the review, children knowing the answer to questions were allowed to put the answers on the flannelboard. Sister Teply was surprised that children who had never before taken part in class stepped forward to participate. Two mothers told her that evening how their children had talked all the way home of the story and the pictures.

Sister Teply finds that flannelboard presentations really hold the interest of the children and opens their understanding to the stories. This is more important to her than the fact that the materials are easy to make and to use.

IF there is a particularly outstanding performance in some phase of Sunday School work being done in your stake, ward or branch, please report it to Brother Bennett, who should be addressed: Wallace G. Bennett, *The Instructor*, 50 North Main Street, Salt Lake City 1, Utah.

At one time she was asked to substitute for a sick teacher in a class of 10- to 14-year-olds, "a hard and feared class." The flannelboard made them forget they were rowdy boys. Parents reported their children were interested in the lesson and how it was presented.

Little children in the kindergarten loved the lessons so much that they volunteered for 2½-minute talks so that they could tell what they learned. Sister Teply wrote the lessons down for the children in brief form, gave them to the parents, and asked that they read these short talks to the children so that the children could be able to tell the story back to their parents. Every talk became a success for the child.

The flannelboard has helped bring little ones—and bigger ones—understanding and joy in the story of Jesus in Vienna.

Growing Investigators Class

THE Sunday School of the San Antonio (Texas) Branch, Spanish-American Mission, enjoys an attendance of more than forty adult investigators each week. Well-organized and taught, the class is successfully passing through a period of growing pains.

The class is conducted entirely in the Spanish language. The text used is the one outlined for the Investigators Department, "A Marvelous Work and a Wonder," by Elder LeGrand Richards.

Many new faces are seen at class each Sunday. Most of them are new contacts with a meager knowledge of the Restored Gospel. Because of the lack of knowledge of many class members, the class was divided into the beginner and advanced investigators classes.

In the beginners class Elder Morris W. Parker teaches the lessons concerning the Godhead, the Apostasy, and the Restoration. Elder J. Arthur Cooper continues with the remainder of the text in the ad-



FRIEDERICA TEPLY

More of her students participated . . .

vanced class. As soon as Elder Parker feels that an investigator has firmly established himself, he goes into the advanced class with sufficient background to grasp the message of the advanced lesson material.

At the suggestion of Mission President Harold I. Bowman, each investigator is presented with a mimeographed outline of the next week's lesson. This outline contains all the important scriptural references to be used in the next lesson. The practice is paying dividends in increased knowledge and interest.

Visual aids are a *must* in this class. Wide use is made of both the blackboard and flannelboard.

Teaching Veteran Since 1909

AT a recent preparation meeting in Lehi (Utah) Stake, Vera Martens, stake board advisor of Course No. 19, was invited by Stake Superintendent Eugene Hilton to speak about the responsibilities of teachers in the Sunday School. A teacher in Church organizations since 1909 and a professional teacher for 33 years, she is well qualified to give pertinent pointers. Excerpts from her remarks:

"The behavior of your group is evidenced by the way your lesson is prepared. I don't blame any youngster in any Sunday School class for creating a disturbance if the teacher comes to class unprepared. I would do the same and so would you. You cannot prepare your Sunday School lesson by reading it the night before.

"If teachers in Junior Sunday School know the characteristics of

the children they teach, the teacher can become more efficient. Teachers who have 2½-year-old children find they like to look at books, but alone. They don't want to think with a guide.

"Children 3 years old like to look and talk about the pictures and they like to have imaginative stories. They like nature stories and repetition. With 4-year-olds you have more control with lessons. They listen to what you have to say and have a great interest in poetry. Five-year-olds sit longer; their interest span is greater; and they listen to you in larger groups."

• • •

How They Did It

EVAN M. CROFT, East Sharon Stake Sunday School superintendent, was presented with a special award at the General Board social recently for representing the stake which had the greatest increase in *Instructor* subscriptions of any stake in the Church during the *Instructor's* spring 1955 campaign.

From approximately 40%, East Sharon Stake moved upward to above 120%. How did Superintendent Croft and his associates do it?

With the help of Norman Gulbrandsen, General Board member who has East Sharon as "follow-up stake," a program was devised. Each ward superintendent and bishop was contacted and presented with the plan. It was explained to each how important *The Instructor* is in teaching, and why it should be in the hands of every Sunday School worker. After thorough consideration and discussion, the wards agreed to set up budgets to defray the cost of copies for those who did not subscribe individually.

The stake board also felt that an *Instructor* should be available for library use in each ward library, in order that it might be cut up if desired. Subsequently, one was purchased by the stake for each ward library.

It is to the credit of Superintendent Croft and his associates that several months after East Sharon Stake Sunday Schools completed its campaign and nearly tripled its number of subscriptions, the stake still had a record of 114%. Anyone who has reached his quota once and then not followed through with new Sunday School workers joining the staff knows what happens.

... WAVES OF GOOD WILL

(Concluded from page 329)

we had the concerts which were always a source of nervous anxiety to all participants. We did not know ourselves why we should have any unusual energy other than that we are told "They shall run and not be weary, and they shall walk and not faint." (Doctrine and Covenants, 89:20.)

• • •

Everything seemed to conspire for our success. In Amsterdam I arrived at the concert hall without a wing collar; there was one on the dressing table just my size!

• • •

After the temple dedication services in Bern, I noticed various Swiss people whom I did not know, around the grounds, with whom I endeavored to have conversation. They all expressed keen disappointment that they were not being admitted to the temple, since they were not members of the Church. I told them that nothing would come as greater pleasure to them than that they

should prepare themselves for entrance into this holy house. This could come about by their attending services in our chapel and learning of the Gospel and the Lord's latter-day work and by their being baptized into the Church. The presence of the Holy Temple in their midst will surely cause many people to think of the Church in a serious way.

COMING EVENTS

December 4, 1955

Sunday School

Sunday Evening Program

December 25, 1955

Sunday School

Christmas Worship Service

January 15, 1956

"100%" Sunday

SALT LAKE TABERNACLE CHOIR EUROPEAN TOUR



MAP SHOWING CITIES IN WHICH CHOIR PERFORMED.

New Temples of Our Lord



SWISS TEMPLE UNDER CONSTRUCTION
A monument of faith and endurance.

LOS ANGELES TEMPLE

Capsule Facts

Site Selected—March, 1937, by President Heber J. Grant.

Ground Broken and Temple Site Dedicated—Sept. 22, 1951, under direction of President David O. McKay.

Cornerstone Laying—Dec. 10, 1953, by President Stephen L. Richards.

Temple Dedication—Presumed at this date to be early in 1956.

Total Floor Area—190,014 square feet (approximately $4\frac{1}{2}$ acres).

Number of Rooms—90.

Exterior—Mo-Sai cast stone facing of crushed quartz and white Portland cement totaling 146,000 square feet.

Number of Cubic Yards of Concrete Poured—15,043.
Temple Design—Modern.

Temple Capacity—Chapel, 380; dining room, 300; ordinance rooms, 300; assembly room, 2,600.

Height of Building—257 feet $8\frac{3}{4}$ inches.

Angel Moroni Statue—15 feet $5\frac{1}{2}$ inches high, made of cast aluminum, later gold leafed. It weighs 2,100 pounds.

Architect—Edward O. Andersen.

Builder—Soren N. Jacobsen.

(Cut out and paste on back of mounted picture.)

SWISS TEMPLE

Capsule Facts

Site Selection—November, 1952.

Ground Broken and Temple Site Dedicated—Aug. 5, 1953, by President David O. McKay.

Cornerstone Laying—Nov. 13, 1954, by President Stephen L. Richards.

Temple Dedication—Sept. 11, 1955, by President David O. McKay.

Temple Design—Modern.

Area of Temple Site and Grounds—6.67 acres.

Dimensions of Temple—85 feet wide, 155 feet long and 51 feet to top of second story; 140 feet to top of spire.

Number of Rooms—34.

Temple Capacity—110 persons.

Materials—Reinforced concrete with terra-cotta facing.

Architect—Edward O. Anderson.

Builders—William Zimmer and Kurt Liggenstonfer.

(Cut out and paste on back of mounted picture.)



LOS ANGELES TEMPLE UNDER CONSTRUCTION

Here workmen prayed together daily.



Swiss Temple



Los Angeles Temple

Jesus Is Baptized by John

By Marie F. Felt



"Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.

"And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

"And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased."

—Matthew 3:13, 16, 17.

AS an adult, John was found in the wilderness of Judea, which is in the Jordan Valley, not far north of the Dead Sea. It was a wild, rugged country with low mountains and jagged cliffs. Except in springtime when there were a few frail, but brilliant flowers, it looked burned and very undesirable. There was little water and scarcely any food. Wild animals roamed the area at will. Very few people ever went there, and that is exactly how John wanted it to be. He wanted to be alone where he could pray and study and think. He wanted to be ready, at any time, to serve our Heavenly Father.

Some of us may wonder what John wore and what he had to eat while in the wilderness. The Bible tells us that "John had his raiment [clothing] of camel's hair,¹ and a leathern girdle [leather belt] about his loins [hips]; and his meat [food] was locusts and wild honey."² (Matthew 3:4.) He was a strange looking man, dressed as he was, but he had a voice that was strong and powerful and a message to deliver that

¹Jesus, the Christ by Talmage, Note No. 1, page 135, quotes Deems', *Light of the Nations*, page 74, note, as follows: "The garment of camel's hair was not the camel's skin with the hair on, which would be too heavy to wear, but the raiment [clothing] woven of camel's hair, such as Josephus speaks of."

²Jesus the Christ by Talmage, Chapter 10, Note No. 2, tells of the food which John ate. We learn that: "Insects of the locust or grasshopper kind were specifically declared clean and suitable for food in the law given to Israel in the wilderness. . . . At the present time locusts are used as food by many oriental peoples, though usually by the poorer classes only. Of the passage referring to locusts as part of the Baptist's food while he lived as a recluse in the desert, Farrar *Life of Christ*, page 97, note says: 'The fancy that it means the pods of the so-called locust tree (carob) is a mistake. Locusts are sold as articles of food in regular shops for the purpose at Medina; they are plunged into salt boiling water, dried in the sun, and eaten with butter, but only by the poorest beggars, Gekkie (*Life and Words of Christ*, volume 1, pages 354-355) gives place [information] to the following as applied to the Baptist's life: 'His only food was the locusts which leaped or flew on the bare hills, and the honey of the wild bees which he found, here and there, on the cliffs of the rocks, and his only drink a draught [drink] of water from some rocky hollow. Locusts are still the food of the poor in many parts of the East. 'All the Bedouins [desert vagrants] of Arabia, and the inhabitants of towns in Nedj and Hedjaz, are accustomed to eat them,' says Burckhardt. 'I have seen at Medina and Tayf, locusts sold, where they are sold by measure. In Egypt and Nubia they are eaten by the poorest beggars. The Arabs, in preparing them for eating, throw them alive into boiling water, with which a good deal of salt has been mixed, taking them out after a few minutes, and drying them in the sun. The head, feet and wings are then torn off, the bodies cleansed from the salt, and perfectly dried. They are sometimes eaten boiled in butter, or spread on unleavened bread mixed with butter.'

was more important than any other in all the world at that time. [End of Scene I.]

After he left the wilderness, John traveled up and down the country, especially along the banks of the Jordan River. He told the people to repent, to stop doing wrong things and to do only those things that were right and good and kind. Then he told them that they should be baptized to show our Heavenly Father that they were truly sorry for what they had done and promise Him to do only good things thereafter. If they would do this, he said, our Heavenly Father would forgive them for what they had done in the past.

People were happy to hear this and to know that they could have a second chance to do right. "And there went out unto him all the land of Judaea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins." (Mark 1:5.) [End of Scene II.]

Among the people who came to hear John and to see him baptize were the Pharisees,³ the Sadducees⁴ and some soldiers. John knew of their wickedness and asked them why they had come. He told them not to think that because Abraham, their father, had been righteous and had obeyed God that they would have no need to repent and be baptized. It was necessary for all people to do this for themselves, he said.

"And the people asked him, saying, What shall we do then?"

"He answereth and saith unto them, He that hath two coats, let him impart [give] to him that hath none; and he that hath meat [food], let him do likewise."

"Then came also publicans [collectors of Roman revenue] to be baptized, and said unto him, Master, what shall we do?"

"And he said unto them, Exact no more than that which is appointed [allotted or assigned to] you.

³Concerning the mention of wild honey as food used by John, Burckhardt says: "The wild bees in Palestine are so few numerous that those kept in hives, and the greater part of the honey sold in the southern districts is obtained from wild swarms. Few countries, indeed, are better adapted for bees. The dry climate, and the stunted but varied flora, consisting largely of aromatic thymes, mints, and other similar plants, with crannies in the spring are very favourable to them, while the dry recesses of the limestone rocks everywhere afford them shelter and protection for their combs. In the wilderness of Judea, bees are far more numerous than in any other part of Palestine, and it is, to this day, part of the homely diet of the Bedouins, who squeeze it from the combs and store it in skins."

⁴Peloubet's *Bible Dictionary*, pages 508-509, tells this of the Pharisees: "A religious party or school at the time of Christ whose members bent their energies to strict keeping of the law, using political means for its preservation when it seemed to them wise. . . . Their excessive strictness led them to formulate more detailed rules. . . . as binding as the original law itself. . . . It was the aim of the Redeemer to teach that true piety consisted not in forms, but in substance; not in outward observances but in an inward spirit. The whole system of Pharisaic piety led to exactly opposite conclusions. Jesus taught humility, but the Pharisees sought mainly to attract attention and excite the admiration of men. . . . They looked with contempt upon every nation but their own and included in this contempt the common people of their own nation and the Sadducees. . . . We are not to suppose that there were not many individuals among them who were upright and pure, for there were such men as Nicodemus, Gamaliel, Joseph of Arimathea and Paul."

⁵Peloubet's *Bible Dictionary*, page 578, describes the Sadducees as follows: "Also a religious party or school at the time of Christ. They maintained that the written law alone was obligatory upon the nation, as of divine origin. They denied that the oral law upon which the Pharisees laid such stress was a revelation from God. The higher priests belonged to this sect which, although always small, was very wealthy and of great influence from their wealth and position."

"And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence [harm] to no man, neither accuse any falsely; and be content with your wages." (Luke 3:10-14.)

So effective were John's teachings, that people everywhere listened to him. They felt that he was someone very special. Some of the Jews in Jerusalem even sent priests and Levites to ask him who he was.

John told them, "... I am not the Christ." Then they wanted to know if he was the Prophet Elias [the Greek form of Elijah]. And he answered, "No." (John 1:21.)

"Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?"

John then told them that he had been sent by God to prepare the people to receive and accept Jesus Christ when he should come, just as the Prophet Esaias [Isaiah] had done long before.

Then the Pharisees "... asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?" (John 1:20-22, 25.)

John was glad to have them ask this. He wanted them to understand, so he told them of Jesus, saying "... But one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost ..." (Luke 3:16.) [End of Scene III.]

It was not long after this that Jesus came one day from Nazareth of Galilee to be baptized by John in the River Jordan. (See Mark 1:9.) Knowing that Jesus had done no wrong, John could not understand why this should be, so he said, "... I have need to be baptized of thee, and comest thou to me?" [End of Scene IV.]

Jesus, however, understood even though John did not. He had been sent by God, our Heavenly Father, to teach the people and also to be an example to them of the things that they should do. He said, "Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered [allowed or permitted] him [John to baptize Jesus]."

"And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

"And lo, a voice from heaven saying, This is my beloved Son, in whom I am well pleased." (Matthew 3:14-17.)

"These things were done in Bethabara, beyond Jordan, where John was baptizing." (John 1:28.)

Jesus, the Christ by Talmage, Note No. 3, page 137, tells of John's inferiority to the Mightier one when he proclaimed "... one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose; ..." (Luke 3:16), or "... Whose shoes I am not worthy to bear ..." (Matthew 3:11.)

"This was the way by which the Baptist declared his inferiority to the Mighty One, who was to succeed and supersede him, and a more effective illustration would be difficult to frame. To loosen the shoe latchet or sandal thong, or to carry the shoes of another, 'was a menial office betokening great inferiority on the part of the person performing it.' (Smith's *Dictionary of the Bible*.) A passage in the Talmud (*Tract. Kiddushin xiii.2*) requires a disciple to do for his teacher whatever a servant might be required to do for his master, except the loosening of his sandal thong. Some teachers urged that a disciple should carry his humility to the extreme of carrying his master's shoes. The humility of the Baptist, in view of the widespread interest his call aroused, is impressive.

Harper's Bible Dictionary, page 348, says this concerning the Jordan River: "From the air the Jordan looks like a gigantic, mud-colored, twisting serpent between green thickets or white marl hills. The river flows c. 200 miles to cover a distance of 65 miles between the south end of the Sea of Galilee and the north end of the Dead Sea, ..."

"Then was Jesus led up of the spirit into the wilderness to be tempted of the devil." (Matthew 4:1.) [End of Scene V.]

References:

Matthew 3:1-17.

Luke 3:1-22.

Mark 1:1-11.

John 1:6-42.

Jesus the Christ, pages 121-127, by Talmage, James E.

Pictures that May Be Used with This Story:

Picture No. 68, "John Preaching in the Wilderness;" and Picture No. 69, "Jesus Baptized," Standard Publishing Company. This Story May Be Used in Connection with These 1956 Lessons:

COURSE NO. 10, Lessons No. 4, 11, 21, 30.

COURSE NO. 14, Lessons No. 15, 38.

COURSE NO. 16, Lessons No. 3, 9, 10, 11, 12, 17.

COURSE NO. 20, Lesson No. 1.

HOW TO PRESENT THE FLANNELBOARD STORY

Characters and Props Needed for This Presentation Are:

John as an adult, dressed in camel's hair clothing with a leather belt around his hips. Is in standing position preaching. Also he should be in sitting position for study.

Crowds listening to John preach. Some were Pharisees, some Sadducees, some soldiers, some publicans, some were ordinary people.

Priests and Levites sent to question John.

Jesus in standing position, asking John to baptize him.

Jesus and John in River Jordan together. John is preparing to baptize Jesus.

Various wild animals common to that country, such as jackals, foxes, hyenas and wolves.

Locusts.

Bees.

Order of Episodes:

Scene I—John in the Wilderness.

Scenery: Create a blue sky. Low brown, tan, or gray mountains are shown with some jagged cliffs. A few wild animals such as jackals, foxes, hyenas or wolves are evident along with some bees and locusts.

Action: John is gathering honey from the crevices in the cliffs. He also catches a few locusts to eat. Next he is seen sitting at the base of one of the mountains studying.

Scene II—John Preaching to the People.

Scenery: Scene takes place on the banks of the River Jordan. River is a muddy grayish, blue color. A few green thickets are seen on the banks in some places. Some green is seen covering the flat valley with hills and mountains in the background.

Action: John, in preaching attitude, is standing facing the people. The crowd is made up of Pharisees, Sadducees, Publicans and others. All are listening attentively.

Scene III—John is questioned as to who he is.

Scenery: Same as Scene II.

Action: With crowds on either side of the flannelboard, place John in a similar position to that of Scene II. Have some principal characters facing him, representing priests, Levites, Publicans, soldiers, Pharisees and Sadducees who are questioning him as to who he is.

Scene IV—Jesus comes to John and asks for baptism.

Scenery: Same as Scene III.

Action: Have crowds listening to John, a little to one side of the flannelboard. Place Jesus on the other side facing John, as Jesus makes his request to be baptized.

Scene V—Jesus is baptized by John.

Scenery: Use a blue sky. A close view of the Jordan River which is a gray-blue color. Green thickets are seen on the banks of the River Jordan. The Jordan valley is flat, usually covered with green grass. Grayish-tan rocky hills through which a few dwarfed plants appear in the crevices may be seen in the background.

Action: Jesus is seen with John in the River Jordan. They are seen from their hips up. John is seen with right hand raised and face uplifted as he addresses God. Jesus' head is slightly bowed.

JESUS
asks for
baptism.



TWO MEN
listening to John.



JOHN
baptizes Jesus



JOHN
preaches
in the
wilderness.





Announcements in the Devotional Exercise

By Superintendent David Lawrence McKay

ANNOUNCEMENTS which are currently being used in the devotional exercises of several different Sunday Schools may be classified as follows:

1. Greetings to open the Sunday School;
2. Recognition of visiting authorities;
3. Corrections and last-minute emergency additions to the ward bulletin;
4. Announcements replacing the ward bulletin, giving a running account of all events to happen in the ward and stake in the near future;
5. Introduction of the names of those persons who will participate in the exercises of that morning, such as those offering the prayers, the 2½-minute speakers and the member leading the sacrament gem;
6. Announcement of the numbers of the songs;
7. Introduction, in master of ceremonies style, of each event before it happens.

These seven classes of announcements have varied effects on the reverence of the Sunday School. The first two may be helpful and are recommended, the third can be minimized by the efficient cooperation of workers in the ward who learn to get their announcements on time to the person in charge of publication, and the fourth must be condoned if the bishop is not yet converted to the efficacy of the ward bulletin.

The fifth type has its dangers. Some superintendents feel that acknowledgments should be made each Sunday of those participating in the exercises. Carried to its logical—and absurd—end, this would mean naming all the officers and teachers. In fact in the ideal Sunday School, each member present is participating in one way or another in the exercises; and the persons voicing the prayer which all the congregation are offering or leading the sacrament gem which all repeat

or passing the sacrament of which all partake should not require any more oral acknowledgments than the 200 or 400 other persons present.

Some superintendents and bishops, however, feel that an introduction or acknowledgment is a pat on the back for a hesitant or bashful child or a newly-active member. Therefore, there may be some justification sometimes in announcing the names of the 2½-minute speakers, of the child leading the sacrament gem, and of the persons voicing the prayers. *Under no conditions should these announcements or introductions be made at any time except at the beginning of the Sunday School.* In the ideal Sunday School the names of these persons appear in the bulletin or printed program and are never announced.

Bulletin boards with numbers large enough to be seen by the congregation always eliminate the sixth group of announcements. There is no excuse, in the opinion of the General Board, for any announcement of song numbers.

A few superintendents—fortunately, very few—still announce each event as it is about to take place. Chanticleer thought that his crowing caused the sun to rise, but when he stopped, the sun rose just the same. These superintendents should experiment in preparing their order of procedure in advance and see how much more reverent their devotional exercises are when they are silent than when they speak.

Should announcements be made at the beginning or close of Sunday School? The handbook recommends the beginning, if there must be announcements, since at that time they are coupled with the greetings and recognition of visiting authorities. At the end of the Sunday School they detract from the objectives of the lessons.

In the ideal Sunday School at the end of the devotional prelude and at the hour for commencing Sunday

School, the superintendent nods to the organist who commences playing the opening hymn. The chorister rises, and the Sunday School commences with the hymn. There is no greeting; there are no announcements. If the Sunday School has not reached the ideal and there are announcements, the member of the bishopric greets the congregation, makes his brief announcements and sits down. The superintendent nods to the organist and chorister and the music begins. The member of the superin-

THE BEST CONDUCTED SCHOOLS

IN the best conducted Sunday Schools of the Church, self-government is manifest in every procedure; and fundamental principles of good conduct, worship, and devotion are exemplified in every exercise. That school approaches nearest the ideal, in which the superintendent finds it unnecessary even to say a word by way of direction from the moment when the bishop makes his announcements for the day until the classes march to their respective classrooms.

Each participant in the opening exercises knows his duty and is prepared to perform it properly without either announcement or direction. This may be said also of the school as a body. Thus is the fundamental principle of self-government encouraged. So in each succeeding exercise are emphasized, in one way and another, punctuality, courtesy, order, reverence, worship, respect for authority, consideration of the rights of others, responsiveness, self-control, obedience, etc.

In these and other ways does the Sunday School aid in the discharging of the most important and sacred obligations of man; viz., the proper training and instruction of childhood. In the most efficient schools, every child and every adult senses the fact that he is an instructor as well as a learner, and to a certain extent, carries the responsibility of following the divine injunctions—"Suffer little children . . . to come unto me: for of such is the kingdom of heaven." (Matthew 19:14.)

—President David O. McKay,
GOSPEL IDEALS, page 217.

tendency conducting does not say one word during the exercises, unless the bishop delegates to him the responsibility of making these announcements.

No one other than the member of the superintendency conducting or a member of the bishopric should ever be permitted to make announcements. Pep talks are out of place in Sunday School.

The ideal in conducting the devotional exercises of Sunday School has been repeated time and again. It was never better expressed than by President David O. McKay in the excerpt from *Gospel Ideals** reproduced in a box on the opposite page. The member of the superintendency conducting a Sunday School is not a master of ceremonies who introduces each event as it happens. Rather, he is a planner who has arranged the Sunday School's procedure so well that the school operates under a series of silent signals from him. In the ideal Sunday School each member takes the responsibility of going ahead. He grows by doing. Because the Sunday School program is well prepared, it carries on without a word from the podium.

**Gospel Ideals*—Selections from the discourses of President David O. McKay—Improvement Era Publication, The Deseret News Press, 1953, Page 217.

Housing for Your Sunday School

HOUSING needs of your Sunday School are now receiving a full-scale study by a committee of the Sunday School General Board.

The committee is visiting numerous meetinghouses, both new and remodeled, combing through articles on Sunday School facilities in back numbers of *The Instructor*, and soliciting suggestions on housing from Sunday School officers and teachers themselves.

Do you have a Junior Sunday School chapel of which you are proud or a well-equipped classroom or library? Other Sunday School facilities of merit? Then the committee invites you to send pictures and descriptions of them for consideration.

The Sunday School has unique housing problems. Ours is the largest Church organization using the meetinghouse regularly. Where two wards use the same facilities, the Sunday School is the only auxiliary organization attempting to use them

To Express Their Inner Selves

"The Sense of Self in Children," Walter Bonime, Winter Edition, *Child Study Magazine*, 65c.

SELDOM has so pertinent a problem been written with such clarity as in this article. It will help Sunday School teachers to understand the psychological problems of youth.

Each Sunday School pupil, in various ways, expresses his inner self. In order to recognize the needs of these students, the successful Sunday School teacher will see in behavior patterns indications of either a healthy sense of self or an undeveloped sense of self.

on the same day as the companion ward.

Some of the committee's considerations are: housing to encourage greater attendance; more emphasis on function; better acoustics and light; ample chalkboards, tackboards and other teaching devices; well-equipped libraries; more expansive Junior Sunday School facilities in "younger" wards, Junior Sunday School facilities situated on one floor if possible; and ample storage space.

Members of the committee are drawn from both the Junior and Senior Sunday School committees of the General Board. Junior Sunday School members include: Eva May Green, chairman; Claribel W. Aldous; Addie J. Gilmore and Mima Rasband. Senior Sunday School members are: Ralph B. Keeler, chairman; Richard E. Folland; Wendell J. Ashton; A. Parley Bates; Marion G. Merkle; Wayne G. Brown; Melba Glade and Florence S. Allen.

Your inquiries and suggestions on Sunday School housing should be addressed:

Housing Committee,
Deseret Sunday School
Union Board,
50 North Main Street,
Salt Lake City 1, Utah

Play Is a Child's Work

By Minnie E. Anderson

To belong in the first category the pupil must have a feeling of adequacy. He feels at home with people. He can successfully cope with situations in which he is placed. He has the ability to do well one or more human accomplishments. He feels the security of home and good parents whom he respects. He feels that he has something within himself to offer to his world and enjoys the companions who accept and like him.

In the second category the individual is shy, painfully self-conscious, afraid of people, and woefully lacking in initiative. He is crushed when things pertaining to him go awry. He holds close to one or two friends. He is a follower, a day dreamer. He will not participate in class activities for fear of criticism. He has a feeling of frustration; a view that he lacks something which other youngsters have.

Many times pupils in this deficient category resort to bullying, teasing, for outlet of self expression to gain attention. They cause disturbances. They take the attitude, "If you think I'm a brat, I'll be one." Sunday School teachers must not let students with undeveloped sense of self provoke antagonism and punishment. Recognizing these tendencies the teacher must be aware that sense of self is something that grows. Inner security and positive outlook and self confidence come with each successful experience.

The Sunday School teacher must encourage and provide ways for group participation where "everyone joins in" and where individual skill is not noticed until the adolescent has acquired confidence in himself and a feeling of adequacy.

"Opportunities must be afforded, but not forced," states the author. "Co-operative activities such as group play, intellectual skills, social skills are the bases for the development of a healthy sense of self."

Teachers of Course No. 9, Course No. 11, and Course No. 13 will find this article an excellent aid to better teaching.

"... acknowledge him,
and he shall direct
thy paths."*

Teachers: Here are your assignments for class memorization, correlated with the January lessons.

HISTORY OF THE CHURCH FOR CHILDREN

Course No. 6

Trust in the Lord with all thine heart; and lean not unto thine own understanding.

In all thy ways acknowledge him, and he shall direct thy paths.

—Proverbs 3:5, 6.

OLD TESTAMENT STORIES

Course No. 8

And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.

And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

—Genesis 1:31; 2:3.

THE LIFE OF CHRIST

Course No. 10

... Choose you this day whom ye will serve, ... but as for me and my house, we will serve the Lord.

—Joshua 24:15.

THE CHURCH OF JESUS CHRIST IN ANCIENT TIMES

Course No. 12

Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

—John 3:5.

OUR STANDARD WORKS

Course No. 14

And whatsoever they shall speak when moved upon by the Holy Ghost shall be scripture, ... and the power of God unto salvation.

—Doctrine and Covenants 68:4.

How I Memorize Scripture A HABIT EASY AND ENJOYABLE

MANY years ago, I adopted the policy of awakening 30 minutes earlier than usual and spending this time reading and memorizing scripture. I have found 30 minutes of study at an early hour is more beneficial than two hours later in the day. If this is followed, it soon becomes a habit easy and enjoyable.

—L. Harold Wright,
Maricopa Stake President.

A MARVELOUS WORK AND A WONDER

Course No. 16

And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; ...

—Matthew 24:14.

PROVING YOUR PEDIGREE

Course No. 20

A good name is rather to be chosen than great riches, and loving favour rather than silver or gold.

—Proverbs 22:1.

PARENT AND YOUTH

Course No. 25

So God created man in his own image, in the image of God created he him; male and female created he them.

And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

—Genesis 1:27, 28.

THE NEW TESTAMENT—THE ACTS AND THE EPISTLES

Course No. 26

Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

—The Acts 2:38.

AN INTRODUCTION TO THE GOSPEL

Course No. 28

Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee:

And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:

And I will bless him that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

—Genesis 12:1-3.

*See Course No. 6.

"The Glorious Gospel Light Has Shone"

By Alexander Schreiner

JANUARY, 1956, practice hymn will be: "The Glorious Gospel Light Has Shone," Hymns, Church of Jesus Christ of Latter-day Saints, No. 45.

For Choristers: Notice first of all that the time signature is two-two time. That does not mean that you are going to rush this stately hymn, because you will notice next that the tempo indication is for dignity and a beat slower than one per second, or 52 beats per minute.

Do you have difficulty in beating that slowly? Then use larger beat patterns. The people will be able to see your beat more easily out of the corners of their eyes. It is all right for a concert choir to have all eyes trained at the director, but in the case of congregational singing, the eyes are normally and quite properly on the hymn book to read the words.

The tune is more easily memorized than the words, and so the words are always read at the time of singing. Even the symphony conductors do not ask their instrumental players to look directly at him, but rather out of the corner of the eyes. So—use large patterns in beating the rhythm of this hymn.

Do you find that such a slow beat looks and feels lackadaisical? Then give some energy to your beat by showing some accent in your baton pattern. Choristers too often beat all hymns in gentle, curved patterns. This hymn is not marked with strong accents, but let your directing of it be clear and firm.

Observe the change to three-two time for the last two measures. This is not easy. You will do well to give this some practice. Likewise it is not easy to "start" the hymn. Let us recommend the following way of starting the singing: Divide the first up-beat, so that you will give a preparatory beat of a quarter-note value, and then the up-beat on which the first note is sung. You will want to practice this. After all, that is what preparation meeting is for. Get it well settled into your habits at that meeting.

Try all eight stanzas at one time or other.

For Organists: Be sure to co-operate with the choristers in beginning this hymn. The chorister especially needs your help here.

Use a bright tone registration. By that we mean the opposite of somber quality. We have often told how to achieve one or the other.

Strive for a very steady pulse in this hymn. No variation or *pulsatos* are wanted.

What will you do with the repeated chords in the first full measure? You should repeat every note just as it is written. Don't do it in a hammered-out manner, but rather in a smooth *tenuto* style. The same throughout the hymn. There are three dotted half notes in this hymn. Consider the dots as rests, and you will be breathing it just right.

You may say that the words do

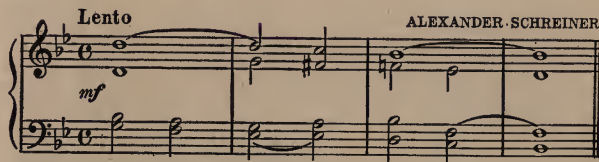
not indicate a rest in those places; and, therefore, we should not breathe. You are quite right. However, we must breathe or we suffocate. Our Heavenly Father made us that way. Then you may perhaps say that there is a fault in the music in asking us to breathe when the sense of the words does not call for a stop. That then, would be the fault of the composer. Well, Brother LeRoy Robertson is not a faulty composer. What then, is the matter?

The matter is a very interesting one. It is that the poet's phrases are very long, too long, and almost, if not absolutely, impossible to be sung in one breath. The composer can not compose them to be sung in one breath.

You organists and choristers have plenty of work here outlined for your preparation meeting. Go to it! You will enjoy it.

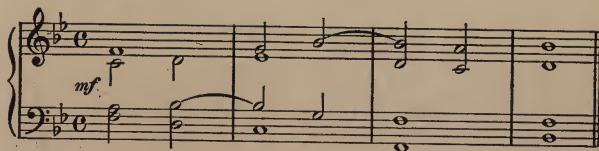
Sacrament Music and Gem

For the Month of January



SACRAMENT GEM

AND this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.
—John 17:3.



Learn To Talk with Chalk

By Basil C. Hansen*

FOUR hundred years of chalkboard use in classrooms attests to its value as a teaching aid. The daily use of the blackboard in the public school (modern version uses pastels of many colors) also confirms its values for effective teaching.

The ancient saying: "One picture is worth a thousand words," likewise relates to the chalkboard. Alex F. Osburn reaffirms this thesis in his text, *Applied Imagination*, where he states: "The United States Navy has proved that people absorb up to 35% more when an appeal is made to the eye as well as to the ear, and that they retain what they thus learn 55% longer."

Lends Itself to Outlines

Charts, graphs, numbers, words, pictures, and outlines all lend themselves readily to the chalkboard medium. The utility and application of the medium depends largely upon the lesson, the instructor, and the accessibility of materials. Yet, most lesson material readily lends itself to outline form which can be reinforced and clarified by having been placed on the chalkboard. Significant terms, principles, thoughts or meanings can be visualized for understanding and improved retention if placed on the chalkboard. Chronological events can be traced graphically or in a sequence list for ready accessible reference and review.

You, the teacher, pick up a piece of chalk and walk to the board. Attention and interest results. Put the chalk on the tray. Interest subsides. Will you, the teacher, capitalize on this primary potential of learning?

*The author, Dr. Basil C. Hansen, is a capable and experienced educator. He is at present an associate professor of education at Utah State Agricultural College, Logan, Utah. He has taught in California's and Utah's public schools and Weber College, Ogden, Utah, where he was chairman of the social science division.

He has published articles on education and research in several major education magazines.

His professional training began at Brigham Young University where he was awarded his B.A. and M.A. degrees. After more graduate work at Columbia University and the University of Idaho, he received a Doctor of Education degree from Stanford University.

The interest is created with the action and the chalk. Anticipation alerts the powers for perception. Again pick up the chalk and walk to the board. Write. The work is visualized and reinforced. Verbal and visual perception combine for more permanent learning. If it be Junior Sunday School children or adults, if it be a verse of scripture or a line of genealogy, if it be words, pictures, charts or graphs, the chalkboard may be used effectively.

One effective device suggested for transferring pictures to the chalkboard is by means of a projector (opaque or slide). Lines can then be traced in white or colored chalk in readiness for class illustration.

A stencil pattern works well as another technique which may be readily employed by anyone who does not possess the gift for free-hand drawing or if the demonstration material is such that it needs precise transference. A paper stencil may be made by punching holes in the outline $\frac{1}{8}$ inch to 1 inch apart. A dusty eraser rubbed back and forth across the pattern leaves

an outline which can be easily traced.

Plates of wood or metal may also be utilized for a variety of purposes.

Remember Advance Preparation

Lettering if done by stencil or freehand should be about $2\frac{1}{2}$ to 3 inches high to insure readability from all points of the classroom. Ordinarily it is desirable to have material placed on the board previous to class time. This advanced preparation avoids the necessity for turning from the class to place material on the board during the lesson. It may, in some instances be desirable or feasible to cover the board and to subsequently uncover each section of recorded data as the discussion proceeds.

Often, however, the expedient of a simple chalkboard outline or a set of leading questions may greet the class as they assemble. Should the occasion suggest, it may be preferable to have brief statements or outlines recorded on the board as the lesson or lecture unfolds. Again these decisions must be made at the discretion of the teacher.

Suggestions for Using Board

The four-, five- and six-year-old group responds favorably to a "Goodmorning" greeting on the board as they enter the room. Signs telling time, such as the time for Sunday School, would be appropriate. A lesson on the Sabbath recording the days of the week on the calendar may also be profitably used. Illustrations for stories and illustrations of seasonal activities serve as learning aids and interest devices for little children.

The age group of nine and ten reacts favorably to outlines, maps, dates and figures related to the lesson. Class planning and questions may also be effectively used at this age level.

(Concluded on page 348)



Interest is created when you pick up the chalk and walk toward a board.



That Sweet Story of Old

FOR THE SENIOR SUNDAY SCHOOL

General Suggestions:

It is recommended that this Sunday School meeting be presented as a worship service rather than merely as a program. The effectiveness and success of this service depends upon a continuous presentation without interruptions for announcements. Let the readings and music tell the story without comments or explanations from the presiding officers.

This worship service has been planned to utilize approximately one hour's time; however, where time will permit an hour-and-a-half meeting, the program may be expanded by having a member of Course No. 11 read "The Beatitudes," (*Matthew* 5:3-12); also, the panel discussion described below may be given by members of Courses No. 11, 13 or others in place of the talk given by a representative from Course No. 11.

Panel: This panel will discuss the topic: "The Spirit of Jesus Christ and Its Meaning." The aim of this presentation is to give a clear understanding as to the characteristics of His Spirit. The following scriptural references may be of help: *Doctrine and Covenants* 4:5, 6; 11:7, 11-14, 18, 20, 27, 28; 84:45, 46; *Galatians* 4:6, 7; *Helaman* 4:24.

The purpose of this panel is to stress such things as the following:

- I. The Spirit of Jesus Christ teaches men to do good.
- II. It cannot dwell in unclean tabernacles.
- III. It is characterized by such things as:
 - A. Kindness, patience, faith, repentance, etc.
 - B. It stimulates one to resist temptation.
 - C. It facilitates courage.
- IV. It will not always strive with an individual unless he puts forth a sincere effort to keep the Commandments.

This panel will be given with the teacher as moderator. It is suggested that the points to be brought out will have been thoroughly gone over and carefully prepared. It should take 10 minutes.

Appropriate Opening Exercises:

Devotional Prelude: (Christmas music)

Announcements and Christmas Greetings.

Opening Hymn: "Far, Far Away on Judea's Plains,"
Hymns—Church of Jesus Christ of Latter-day Saints, No. 33.

Invocation.

Sacrament Hymn, "I Stand All Amazed," *Hymns—Church of Jesus Christ of Latter-day Saints*, No. 80.

Statement Concerning the Purpose of the Sacrament by a Member of the Bishopric: It is suggested that special stress be given to the importance of Jesus Christ in partaking of the sacrament. It might be well to ask the audience to listen especially to the reference to Him as the prayer is given.

Sacrament Gem and Sacrament Service.

We Remember Our Lord, Jesus Christ

Choral Recital Concerning Christ's Coming: (Suggested prophecy to be used: *Isaiah* 9:6, 7.) This can be recited by the members of Course No. 9.

Choral Recital on the Birth of Christ: (Suggested scripture: *Luke* 2:8-11.) Members of Course No. 5 could recite these passages. It is suggested that the boys recite verses 8 and 9, and the girls verses 10 and 11.

Hymn: "Away In a Manger." Found in *The Children Sing*, No. 152. This will be sung by the members of Course No. 3. An alternate suggestion would be to have "Lullaby on Christmas Eve," written by Christiansen, published by Kjos, sung as a solo.

Two-and-one-half-minute Talk: "The Spirit of Jesus Christ Teaches Me To Be Kind." This talk can be given by a member of Course No. 11.

Hymn: "Beautiful Savior," No. 195, *The Children Sing*, to be sung by members from Course No. 7.

Solo: "I Think When I Hear That Sweet Story of Old," written by John A. West, published by Clayton S. Summy, Chicago.

Talk: "The Importance of Christ's Atonement to Me." This talk should be given by a priest. It could point out that Jesus is of vital significance to us through enlightening us with His Spirit, by having given us His principles, by providing His Church and, finally, through His atonement. The importance of Christ's voluntary death and His resurrection could be stressed. A crucial point to be made is that although nearly all men and women will be saved as a result of His atonement, the kind of salvation which one will have will also be dependent upon the effort one puts forth and the obedience and loyalty one renders to His commandments. Talk should not take more than five minutes.

Appropriate Closing Suggestions:

Closing Hymn: "Joy to the World," *Hymns—Church of Jesus Christ of Latter-day Saints*, No. 89. It can be sung immediately after the closing talk without any further statement.

Benediction.

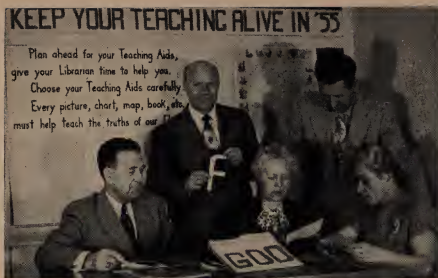
Postlude.

(Concluded on page 347)

Let the Back Row Read It, Too

By Mathilda M. Larsen

Franklin Stake Librarian



Franklin Stake's Sunday School superintendency learns how to make large, cut-out letters for posters.²

LARGE, legible lettering on visual aids is important in getting attention and keeping the interest of class members.

Charts and other display material should always be prepared with lettering large enough to enable the ones on the back row to see clearly. With a little practice anyone can learn to make uniform and clearly read letters freehand.

Two good methods to use for successful lettering for charts, labeling, visual aids, printing, scriptures, themes, etc., are:

1. Printing with specially made pens; and 2. Cutting the letters of the alphabet with scissors from contrasting paper and arranging them as desired:

With the first method, letters are printed on strips of paper or directly on charts, depending on the method of display. To make legible, uniform lettering, lines should be drawn to indicate the height and base of the tallest letters, and another line should be drawn half way between these two lines for the height of the small letters.

Rules to keep in mind in making letters are:

1. Make tall letters twice as high as the small letters, and

2. In arranging them, place the letters close but not too close together and the words far apart.

The best instruments to use are either "Speedball" pen points¹ or the new "Flo-master Felt Tip Pen."²

The most useful sizes of "Speedball" pen points are numbers B-3 to B-O. It is advisable to use India ink.

A variety of felt nibs or writing points, "Flo-master" ink, and "Flo-master" cleanser come with the "Flo-master" pen set.

Following is a pattern of the simple manuscript alphabet as used in the elementary grades:³ (See Figures No. 1 and 2.)

Method number two is a time-saving system that enables one to actually cut his way to successful lettering when large and extra-large letters are needed.

Three simple steps should be followed:

First, a contrasting paper should be chosen. Sheets

of construction paper are the quickest to work with, though smooth wrapping paper may also be used.

Second, paper should be folded and cut into rectangles the size of the letters desired. For example, in using the 9x12-inch sheets of construction paper, a sheet may be folded lengthwise for letters which will be as much as 4½ inches high. The sheet is cut on the folded line. Then each 12-inch strip is folded into five or six sections, depending on the width of letter desired. Then the folded lines are cut to make uniform rectangles. Enough rectangles should be made at one time for all the letters needed.

Third, nearly all the letters of the alphabet are cut freehand from a doubled rectangle, letting the outside edge of the rectangle form the outside edges of each letter. In making letters that are rounded, such as B, C, D, etc., a small triangle is cut off the corners of the rectangle after it is folded, but before cutting out the letter to give the rounded effect. As the inside of the rectangle is cut out to form each letter, the width of the lines must be kept uniform, about one-half inch wide for 4½-inch letters.

Opposite are drawings illustrating the method of folding and cutting the letters: (See Figure No. 3.)

From the opposite sketches, it will be seen that the letters, J, L, N, S, and Z are cut out singly. The top half of P and R are cut folded, then unfolded, and the bottom parts cut away singly.

This process may appear to be more difficult than it actually is. Just get your pen or scissors and try your hand. You will be surprised and pleased at the ease with which you can make very readable letters.

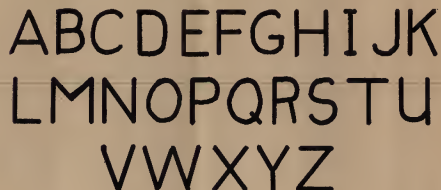


Figure No. 1 shows legible cap letters drawn by non-professional.

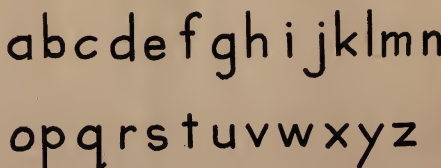


Figure No. 2 illustrates lower case letters that are easy to read.

¹"Speedball" pen points may be obtained from any stationery store, 10 cents for each point.

²"Flo-master Felt Tip Pen" sets may be obtained from the Utah-Idaho School Supply Co., 155 South State Street, Salt Lake City, Utah, price \$4.00.

³The manuscript writing pattern is taken from *Manuscript Writing the Easy Way for Parents and Teachers* by Marian H. Bronson, published by The A. N. Palmer Co., Chicago and New York.

*Mathilda M. Larsen in the center of the group is demonstrating a technique of cutting letters out of paper. Around her from left to right, is Supt. Orion Jensen; Merle J. Anderson, 2nd Counselor; Melvin A. Westberg, 1st Counselor; and Orba J. Larsen, board member.

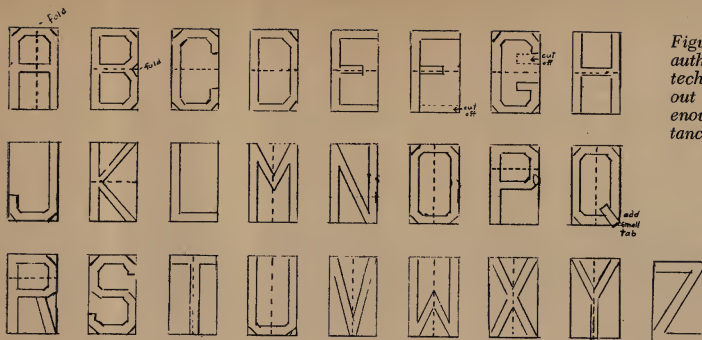


Figure No. 3. This is the author's sketch showing the technique she uses in cutting out letters that are large enough to be seen at a distance. See the photo on the opposite page.

SUGGESTED CHRISTMAS WORSHIP SERVICE

(Concluded from page 345)

FOR JUNIOR SUNDAY SCHOOL

General Suggestions:

It is recommended that each local Sunday School, in keeping with its own needs, plan for proper observances of the Birth of Christ. These plans should be made well in advance. A member of the superintendency and the teachers should meet to plan the program, including the opening exercises, the parts to be used in a general meeting of the Sunday School if any, and the classroom exercises.

The Senior Sunday School service is planned for one hour. Double use of chapels requires a shorter program when only the chapel is used for the Sunday School.

Wherever it is impractical for the entire Junior Sunday School to meet with the Senior Sunday School, the children should be brought in at the proper time for the parts they are to give on the latter's program. (See Program for the Senior Sunday School.) The following suggestions are offered for the Junior Sunday School program for this day.

Opening Exercises:

Devotional Prelude of Christmas Music.

Greetings by a Member of the Superintendency.

Opening Hymn: "Far, Far Away on Judea's Plains," No. 163 in *The Children Sing*. Teachers and adults should be prepared to carry verse with the children joining in the chorus.

Invocation: To be given by a child from Course No. 3.

Hymn: "The First Christmas Night," No. 14 in *Little Stories in Song*.

Talk: "Why We Partake of the Sacrament." This will be a two-minute talk to be given by a teacher.

Sacrament Gem and Sacrament Service.

Flannelboard Story: "The Birth of Christ," to be given by a teacher.

Song: "The Friendly Beasts," page 326 of the manual, *Growing Spiritually, Part II*. This will be sung by Course No. 3. Added interest could be had by using the flannelboard to illustrate the story.

Class Room Activity:

Courses No. 1 and 1a: (2- to 4-year-olds). As it is Christmas Day, these children will be full of excitement and more than likely have some toys with them. Stress can be given some of the teachings of Jesus by having the teacher talk with them about:

I. Sharing their toys with others.

II. Keeping them in good repair and putting them away properly.

Another suggestion is to review the story of Baby Jesus with stress being placed on the reason why we celebrate Christmas.

Course No. 3: It is suggested that the class dramatize certain events connected with the Birth of Christ. The teacher could provide shawls, scarfs and a few simple properties that would make the dramatization more interesting. Appropriate songs such as "Away In the Manger" and "Christmas Cradle Song," could be effectively used.

Course No. 5: Some of the stories taught by Jesus might be reviewed (perhaps two or three choice ones), which illustrate some of His important teachings. It should be brought out that it is the living of these teachings that make us truly happy.

—Reed H. Bradford, Chairman,
Norman Culbrandsen,
Lorna C. Alder.

GOD will not look you over for medals, degrees or diplomas, but for scars! —Elbert Hubbard.

OUR heaven is little more than a projection of our homes into eternity. —Stephen L Richards.

GOD has made America fruitful; man must make and keep the nation great. —David O. McKay.

Where Is Substitute Teacher Counted?

By General Secretary Richard E. Folland

How Is Substitute Credited?

Q. *The question is repeatedly coming up in our stake on where the proper place to count a substitute teacher is. Should they be counted as visitors in the class they are teaching, or should they be counted in their own classes although they are not actually there?*

—Bakersfield (Calif.) Stake.

A. If you will read your instructions on your monthly report, you will find that a substitute teacher is to be given credit in attending the meetings in columns 2, 3, and 5;

assuming, of course, that the substitute teacher has been approved by the bishopric. However, in column 1, only the regular officers and teachers should be listed. The substitute teacher's name would be on one of the regular class rolls and should receive credit for being in attendance at Sunday School on the regular class roll.

* * *

Mail Minute Books

Q. *In reading over instructions and through INSTRUCTORS, we have found that all minute and roll books are to be mailed in at the end of the year, but we have some wards*

that have them still in their possession after many years, and are now wondering what to do with them. Should they still mail them in—to whom and what categories?

A. There is a letter of instruction with regard to the preservation of records in the front part of every minute book. The superintendent's and secretary's department in the July, 1955, INSTRUCTOR (page 215) has excerpts of the new letter of instruction from President Joseph Fielding Smith, Church Historian. These instructions should be carefully read and followed.

LEARN TO TALK WITH CHALK (Concluded from page 344)

The 14 and 15 age group responds well to the use of the chalkboard for organization of materials, outlining, developing text content, assembled data and review purposes.

Adult uses of the chalkboard include presentation of graph and chart data, testing and evaluation. Recording of dates and itemized listing for reference during the lesson may also help sustain interest and contribute toward improved retention of the lesson subject for adults.

At all levels the dynamics of action in recording information on the chalkboard or referral to chalkboard material results in a certain element of dramatization which improves each learning situation. The alerting of the attentive responses and the listener's personal identification through vicarious participation that occurs with the use of this medium recommend its regular use for teaching.

In summary, as has been suggested by William E. Berrett, the chalkboard has multiple values as

an accessory to effective instruction, by means of:

1. Getting attention.
2. Motivating thought and study.
3. Clarifying the material under discussion.
4. Facilitating student retention.
5. Obtaining student participation by actual use of the chalkboard by students.

The potential value of the chalkboard is available, but static. You, the teacher, face the responsibility for providing the necessary effort and ingenuity if you are to realize the maximum value from the chalkboard as a teaching aid.

Suggested Article References:

From past issues of *The Instructor*, additional information on chalkboards can be obtained from these articles: "It Is Easy To Have Good Blackboards" by Carl J. Christensen, July, 1953; "Her Pupils Teach!" by Wallace G. Bennett, August, 1953; "How Is Your Storytelling?" by Ivan J. Barrett, October, 1953; "Do More Than Entertain" by Claribel W. Aldous, January, 1954; "Blackboards in Sixty Different Colors," page 127, April, 1954; "Make Your Blackboard a Vital Aid" by William E. Berrett, May 1954; "Don't Let Your Aids Defeat You" by Kenneth S. Benson, November, 1954; "Four Teaching Boards in One," page 152, May, 1955."

TAKE TIME TO LIVE

TAKE time to work —
It is the price of success.
Take time to think —
It is the source of power.
Take time to play —
It is the secret of perennial youth.
Take time to read —
It is the foundation of wisdom.
Take time to be friendly —
It is the road to happiness.
Take time to worship —
It is the highway to a better life.
Take time to look around —
It is too short a day to be selfish.
Take time to be courteous —
It is the mark of a gentleman.
Take time to laugh —
It is the music of the soul.
Take time to play with children —
It is a joy of joys.
Take time to dream —
It is hitching your wagon to a star.

Take time to love and be loved —
It is the end and all of living.
—Author unknown.

CHARACTER is higher than intellect; a great soul will be fit to live as well as to think.
—Ralph Waldo Emerson.

a day of Thanksgiving

By Eva May Green

ONE of the greatest lessons of life is to learn the value of gratitude. Again and again the psalmist emphasized the singing of praises, the acknowledgment of good.

"O give thanks unto the Lord, . . .

"To him that by wisdom made the heavens: . . .

"To him that stretched out the earth above the waters: . . .

"To him that made great lights: . . .

"The sun to rule by day: . . .

"The moon and stars to rule by night: . . .

"Who giveth food to all flesh: . . .

"O give thanks unto the God of heaven:

for his mercy endureth forever."

(Psalm 136:1, 5-9, 25, 26.)

Gratitude for the Harvest

Times for the giving of special thanks are deep in the ways of mankind. The rituals of eating, singing, dancing and dramatizing that belong to seasonal celebrations and express man's need for love, food, light and warmth are expressed in the customs of every land. Often these ceremonies symbolize the work of planting, reaping, garnering and homemaking.

Thanksgiving Day is an American festival. The first harvest in the Plymouth colony brought great rejoicing to the Pilgrims who had so anxiously watched the growth of the

crops. Their very lives were dependent upon the results of their planting. The harvest seemed to the Pilgrim Fathers such a great cause for thankfulness, that they made a special time for rejoicing and Governor Bradford proclaimed a day of thanksgiving.

After this time the Pilgrims had many days of thanksgiving on various occasions, but the holiday was not regularly observed. The first Thanksgiving proclamation issued by a president was after the Revolutionary War when President Washington appointed Thursday, November 26, 1779, as a day of general Thanksgiving and prayer. It was President Lincoln who issued a national proclamation making



The Pilgrims continued the custom of having a day of thanksgiving.

Thanksgiving Day a national, legal holiday and a regular period for the offering of gratitude for blessings received.

Thanksgiving Natural to a Child

The peace and joy of a grateful spirit is a reality easily understood by the young child. The openness of his heart and mind and the eagerness of his soul help him regularly to appreciate the blessings which are his and to enjoy the happiness of giving thanks. Thus the natural tendency of Junior Sunday School children becomes the basis upon which parents and teachers build understanding and appreciation of a day of thanks.

Adults wise in the ways of children know how important to their wholesome growth are love and tenderness and the guidance of their responses in the direction of appreciations and interests which find satisfactions beyond selfishness in giving pleasure to others. A special day such as Thanksgiving has the depth and splendor to make a natural springboard for specialized teaching and living. How easy it is to plan activities which heighten the child's recognition and acknowledgment of his own advantages and help him extend kindness to others. In both experiences beginning discoveries are made by children in what makes significant and rewarding goals.

Plans for Sabbath School

The worship service of Junior

Sunday School affords opportunity for children to express through prayer and talks and song, praise to their Heavenly Father for His many blessings.

The class period extends thoughtful recognition of the day in its purpose and keeping. Study of carefully selected pictures of home and the family, of harvest time; describing the delights of working together to make guests comfortable and happy; and telling and listening to stories and verses about family gatherings and the work of the farmer and sunshine and rain, add to a young child's sensitivity and appreciation of the day's observance.

In both the worship service and class period children will hear the beauty and majesty of scriptural language for the day read to them. Individual and group projects for expressing thanks will be planned and developed. Religious feeling will accompany the observance.

Thus from small beginnings will come later bigger appreciations and the spirit will—

"Sing unto the Lord with thanksgiving; sing praise upon the harp unto our God:

"Who covereth the heaven with clouds, who prepareth rain for the earth, who maketh grass to grow upon the mountains." (*Psalms* 147:7, 8.)

• • •

NEXT month's article will be "Christmas and Junior Sunday School," by Hazel W. Lewis.

JUNIOR SUNDAY SCHOOL SONG OF THE MONTH FOR JANUARY

A Song of Prayer

"Father Up Above," *The Children Sing*, No. 40.

OUR song of the month is a lovely one which carries a powerful message in the few simple words of the first line. We should put over the thought, as we teach this song, that our Father in heaven will look on us today and bless us with His love, if we but pray and ask Him.

In teaching this song, we can use the whole song method. That is, sing the complete song each time. The children should hear it several times, then they can begin to hum and then sing the last word of each phrase as the teacher sings the song through. They will soon be able to sing the complete song.

If there is any difficulty with the $\frac{3}{4}$ -beat, pick-up note at the beginning of the second and fourth phrases, the chorister can beat the pick-up note and show the pattern of the interval and then go on beating the meter. The repetition of tone in the last phrase can be indicated with the hand also. It might be well for choristers to notice that the important word of each phrase comes on the down beat and those are the words we want to emphasize: "Father," "bless," "Jesus," "Father."

• • •

—Beth Hooper.

QUESTIONS FROM THE FIELD

Holidays and Sunday School

QUESTION: What holidays are observed in the Junior Sunday School program?

Answer: Easter, Mother's Day, Father's Day, Thanksgiving and Christmas are the basic events kept in Junior Sunday School. Special national and state days may also be observed: Flag Day, Fourth of July and July 24 are examples.

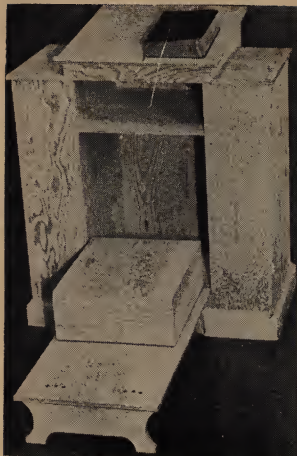
Great effort is being made to plan a Junior Sunday School service for children in keeping with the Sabbath Day. Because of this, certain holidays are not observed in the program, except in a very incidental manner. In the writing of manuals, the objective of each lesson is of a spiritual nature with everyday happenings utilized primarily as they support and extend the objective.

—Eva May Green.

Regardless of whether or not we harvest our own food from the earth, we may enjoy and appreciate the bounties of nature.



Let Them Stand at the Pulpit



This versatile pulpit can be used at any one of three levels, to correspond with the height of the child using it.

WE have always felt there was a need in our Junior Sunday Schools for pulpits similar to the ones used in our many ward chapels. In the past four years, we have placed a few of these pulpits in wards to determine their usefulness. We have found this particular design to be most serviceable, and its versatility lends greatly to the Junior Sunday School program.

It is 35 inches high, 28 inches wide and 17 inches deep and is made of ½-inch plywood. It lends itself to any kind of staining, painting or finishing. It has one large spacious shelf for storing special Junior Sunday School equipment.

And last but not least it has a large drop door at the rear that serves as stoop for those 5- and 6-year-olds, with an additional hinged stoop that elevates those 3- and 4-year-old youngsters to approximately 12 inches above the regular floor.

These pulpits are available to all wards at the price of \$32.50, F.O.B., Salt Lake City, Utah. Mail or telephone orders to: Editorial Department, *The Instructor*, 50 North Main, Salt Lake City 1, Utah.

• • •

SACRAMENT GEM

WHILE of these emblems we partake,
In Jesus' name and for His sake,
Let us remember and be sure
Our hearts and hands are clean
and pure.

• • •

ENRICHMENT MATERIAL

Verses of Thanks

THANK-YOU is a magic word,
The nicest word I ever heard,
Thank-you is a magic key
That makes friends want to play
with me,
Thank-you makes me happy when
I say it with a smile,
Thank-you makes folks love me, and
everything's worth while.

THE autumn leaves are turning
To red and gold and brown;
The autumn sun is shining
Like Jesus smiling down.
The fields of grain and fruit are ripe
To help us hear His call,
The harvest season tells us of
His great love for us all.

FOR the beauty of the field,
For the harvest's bounteous yield,
For the moon and stars so bright,
For the day and for the night,
For food and clothes and family,
Our Heavenly Father, we thank
Thee.

Rest Exercise

A little boy went walking on a pretty
autumn day;
(Let one boy start walking.)
A little girl went with him to help
him find his way;
(Let one girl walk with him.)
A little dog went trotting by to
show he was his friend;
(Let one child pretend to be dog
trotting by.)
A great big tree gave shade to
all three at their journey's end.
(Let the rest of the children stand
on tip-toe with arms up like tree
branches, have boy and girl and dog
sit under tree.)
In a small group this can be re-
peated until each child has had his
turn.
—Claribel W. Aldous.

NEW WORSHIP SERVICE GUIDEBOOK

A new guidebook brimming
with ideas on how to plan
and develop the Junior Sunday
School worship service is now
available.

The new booklet is titled
*Policy and Procedure for the
Junior Sunday School Worship
Service*. (Deseret Book Com-
pany, 35 cents.) It is not
listed on the regular order
form.

The publication, prepared
by the Junior Sunday School
committee of the General
Board, also contains sugges-
tions for the closing worship
service.

THE DESERET SUNDAY SCHOOL UNION

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"OUR" LOS ANGELES TEMPLE (Concluded from page 331)

When President David O. McKay visited Mexico City in 1954, the United States Ambassador to Mexico

asked him: "Have you seen our temple in Los Angeles?"

The comment is typical. The new temple has been reared in Los Angeles by the Latter-day Saints. But many, many others in Southern

California and in America generally like to call it "ours" too.

And what better tribute could be accorded the glistening new edifice and the people who built it?

—Wendell J. Ashton.

About the Architect, Edward O. Anderson

EDWARD O. ANDERSON, architect for both the Los Angeles and Swiss Temples, was born in Richfield, Utah, on May 16, 1891. He is the second son of Jens Christian Anderson and Johanna Schluter Anderson, converts to the Church from Denmark. Jens Christian was 21 when he came to America in 1883, she, 19. They were married shortly afterwards and were parents of three sons and three daughters.

Ed Anderson received his first lessons in the building business amid the shavings and oak chips of his father's planing mill. His father was also a general building contractor. After his studies at Richfield High in central Utah, Ed enrolled at Brigham Young University. There he majored in drawing and later studied at the University of Utah and Carnegie Tech in Pittsburgh. He holds a B.A. degree in architectural design. He fought in the Corps of Engineers in World War I and was

wounded in the leg while fighting under General John J. Pershing in the Battle of the Argonne Forest.

Following the war, Ed Anderson studied architecture in France. He was a practicing architect for years in Utah and directed architecture for the Federal Housing Administration in Salt Lake City for some time.

For three years during the construction of the Los Angeles Temple, Elder Anderson resided in Los Angeles. He not only designed the edifice, but arranged its landscaping and selected its interior carpeting, draperies, and furnishings. He left for Switzerland this summer to supervise the completion of the temple there.

A good-humored, affable man, Edward O. Anderson enjoys a game of golf and a fishing trip. He and Sister Anderson, the former Nettie Hawley, his high school sweetheart, have two daughters.

About the Builder, Soren N. Jacobsen

AT the drop of a nail, Soren N. Jacobsen will talk shop, i.e., the latest techniques and materials in building construction. But it would take more than the drop of any one of his many office buildings to get him to talk history, i.e., his achievements in the building business. This despite the fact that he has undoubtedly constructed more public buildings in the State of Utah than any other man.

Elder Jacobsen is a man who looks ahead, never back (with one exception). He is always trying to find the most efficient way to produce perfect results. As witness, for instance, the Los Angeles Temple which is nearing completion date under his supervision. Other witnesses to his prodigious skill as a contractor include the Primary Children's Hospital, dozens of ward chapels and stake tabernacles, almost uncounted commercial buildings in Salt Lake City, such as Sears, Roebuck & Company store, the Belvedere Hotel, the Greyhound Bus Station.

The one exception to Elder Jacobsen's habit of always looking forward comes at the drop of a word about his membership in the Church. Then the stars burn brightly in this little Dane's eyes as he recalls his conversion to the Church in San Francisco. It's a long story that is fascinating and thoroughly faith-promoting every sentence of the way.

A young man of 19, Soren came to America from Denmark. He settled in Iowa so as to be close enough to a Danish friend who lived in Salt Lake City—but far enough away so that he would not be converted to the Church. But his well-laid plans didn't work. On his way to the Northwest, he found himself stranded in Salt Lake City. A journeyman carpenter,

he pulled out his tools in pursuit of his loaves and fishes and stayed in Salt Lake City where he married Anna M. Jensen.

His construction work took him to southern California and then San Francisco following its earthquake of 1907. There he joined the Church, unannounced and completely unexpected. As abruptly, too, he gave up his cigars, his beer and his following the horses.

Back in Salt Lake City five years later, Soren became as enthusiastic in Church work as he had been opposed before. For 12 years he served as counselor to Bishop Percy Goddard in the Thirty-first Ward.

Soren is pardonably proud, too, of the years he served as a counselor to President Marion G. Romney in the Bonneville Stake presidency. Then came his assignment as a member of the Bonneville Stake High Council. He was released to move to Los Angeles, temporarily that is, to build the magnificent temple in Westwood.

Soren and Sister Jacobsen will soon be back to Salt Lake City. They'll be glad to get back to his construction company, their four children, their 14 grandchildren and his one hobby—fishing. By prodding, he'll admit that he enjoys reading Church books. "Examination time," he explains, "isn't too far off; and I've got a lot of cramming to do."

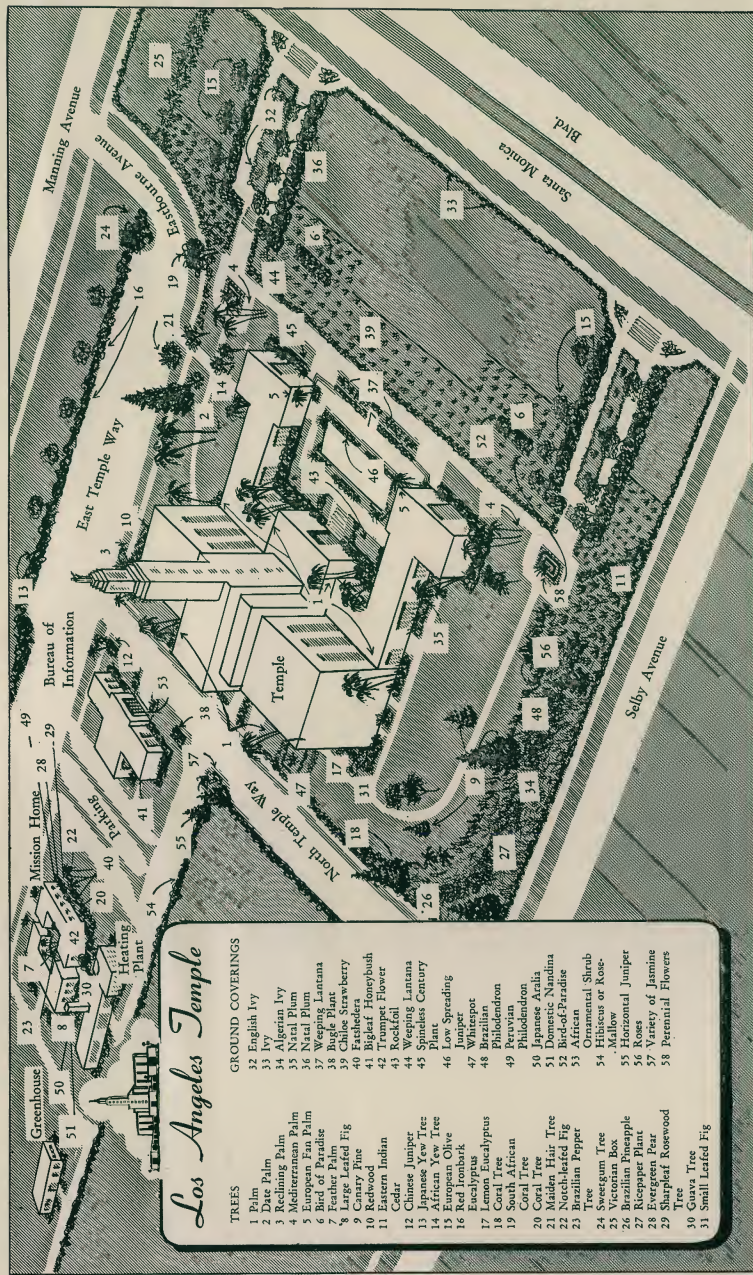
The Jacobsen's children include two sons: President Theodore C. Jacobsen of the Eastern States Mission, and Leo M. who has been running the family business. The daughters of the Jacobsens are Mrs. Don C. (Margaret) Bennion and Mrs. Gordon (Ruth) Kirkby.



HEATING AND COOLING PLANT
A 512-foot-long tunnel takes properly conditioned air to temple.



ORDINANCE ROOM NO. 2
Roman Travertine marble from Italy was set at the wall's base.



Los Angeles Temple

GROUND COVERINGS

TREES

- 1 Palm
- 2 Date Palm
- 3 Redwing Palm
- 4 Mediterranean Palm
- 5 European Fan Palm
- 6 Bird of Paradise
- 7 Large Leafed Fig
- 8 Canary Pine
- 9 Redwood
- 10 Eastern Indian
- 11 Chinese Juniper
- 12 Japanese Yew Tree
- 13 African Yew Tree
- 14 European Olive
- 15 Eucalyptus
- 16 Lemon Eucalyptus
- 17 South African
- 18 Coral Tree
- 19 Philodendron
- 20 Cane Tree
- 21 Maiden Hair Tree
- 22 Notch-leaved Fig
- 23 Brazilian Pepper
- 24 Sweetgum Tree
- 25 Victorian Box
- 26 Brazilian Pineapple
- 27 Kewpie Plant
- 28 Variety of Jasmine
- 29 Sharpleaf Rosewood Tree
- 30 Guava Tree
- 31 Small Leafed Fig
- 32 English Ivy
- 33 Ivy
- 34 Algerian Ivy
- 35 Natal Plum
- 36 Weeping Lantana
- 37 Chokeberry
- 38 Fuchsia
- 39 Bigleaf Honeybush
- 40 Trumpet Flower
- 41 Weeping Lantana
- 42 Spindles Century Plant
- 43 Low Spreading
- 44 Whitepot
- 45 Brazilian
- 46 Philodendron
- 47 Japanese Andia
- 48 Domestic Nandina
- 49 Bird-of-Paradise
- 50 African
- 51 Natural Shrub
- 52 Hibiscus or Rose Mallow
- 53 Horizontal Juniper
- 54 Rose
- 55 Variety of Jasmine
- 56 Perennial Flowers

This drawing shows the beautiful Los Angeles Temple and its surrounding buildings, grounds and roads.

It was a warm, sticky afternoon when our light-gray family sedan rolled into the one-street resort along Bocochibampo Bay.

This was the beginning of our annual vacation, the first at this place, five miles from Guaymas, Mexico, deep down on the Gulf of California. We had heard and read about this charming, fan-shaped bay, embraced by low, bold peaks—some lavender and others a desert gray-brown.

Our family had reserved a modest cottage for two weeks. We hoped it would be big enough for the seven of us.

Arriving at the cottage, we were greeted by an American woman who appeared to be the owner's agent. The woman was attired in a faded-blue bathing suit. Hers was a huge frame, with massive shoulders, like a wrestler's. Her light-brown hair was still wet from the sea, and it reached wildly into the air. Her quick eyes seemed to measure me. Mine glanced at her and through the cottage. The plumbing was crude. So was the paint on the woodwork. There was some sand on the concrete floors. The beds looked hard.

"Is this place air-conditioned?" I asked.



THE BIG WOMAN
"It is lovely today."

"No," she answered, with the sureness of an army sergeant. "But you will find everything here that you were told would be here. I wrote the letter."

I backed away, and our family was soon unloading the suitcases and canned goods from our car. We wondered just what kind of vacation this was going to be.

As the days unfolded, we learned more about the big woman by the sea. She had been in the Guaymas area for more than sixteen months. She had been troubled with arthritis.

Early during our stay our eldest daughter, age 14, was stung by a jellyfish with a long, string-like tentacle. The girl writhed tearfully in pain. The big woman was soon at her side. "You are a brave girl," she said, comfortingly. "Those things hurt. I was stung by one once, in southern France. We called that animal a 'Portuguese man-of-war.'"

In a matter of minutes, the big woman had arranged for a Mexican doctor to come to our place immediately. Our daughter was soon all right.

Big Woman by the Sea

The days along the bay were more wonderful as they sprinted along. The big woman told us about fishing. "It's most fun when you go in a party," she smiled. "On my last trip out we caught hundreds of rock cod. Marvelous eating!"

We hunted sailfish and watched this big game of the sea rise out of the waves like a great shrouded bird. Once hooked, a sailfish is a game fighter—a streak of dark purple in the bright blue sea, a leaping, twisting battler. We caught mackerel, silver in these waters, with big, gold polka dots on their sides; a ten-pound red snapper; and other spunky fish. We saw big porpoises hurdle through the white caps. Several times we caught the dark swish of a manta ray, a big, bat-like devilfish. A manta ray weighing 1600 pounds had been harpooned in these waters.

Through those vacation days there was always a show from the slim, diving, scissor-billed sea birds. The big woman told us something about them, and she explained the habits of the mullets. These fish, about 12 inches long, we watched leap sensationally above the ripples as we bathed in the sea. "Those fish don't leap for food," she said. "They feed on plant life in the sea. They leap away from an enemy."

Among the many people the big woman met while we were at the bay was a vacationing woman with drawing room ways. The woman was unhappy. "What is there to do?" she complained. "The only reason I am here is because my husband is crazy about fishing."

Meanwhile the big woman told us where clams were to be dug. Marian and I had the time of our lives chasing crabs at low tide in the dawn. The big woman brought in a guidebook on shells, and our children hunted them excitedly for days.

We continued to enjoy our chats with our new friend. She talked knowingly of world affairs, and we admired her appraisal of presidents of the United States.

We learned more about her, too. During her sojourn in Mexico she had organized large English classes—and taught them without pay. She arranged for the classes to continue after she departed. Regularly she carried food to stray cats living in an abandoned home along the beach. While we were there, she tried understandingly to help a wealthy playboy who was fast becoming an alcoholic, and she counseled an unemployed artist on where to find work.

I shall not soon forget that morning when she explained to a humble, sweet-spirited Mexican cleaning woman at our cottage that she was the child of the same God who is Father of people in higher stations.

Frequently the big woman would pause to tell us about the sea. "It is lovely today," she would smile.

Our days at the bay became increasingly richer. Our daughters learned to float on the ocean ripples like the big woman. Marian and I feasted on the glowing sunsets against the sharp, silhouetted hills. We drank in the cooling breezes. No carpet ever felt so relaxingly soft as the bay's smooth, tide-rinsed sands.

"What is there to do?" did someone ask? Life never seemed better to us—thanks in a good measure to a big woman we met by the sea.

—Wendell J. Ashton